

# THE CRITERION

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## Bishops tackle another full agenda

by John F. Fink

The U.S. Catholic bishops met this week in Washington, D.C. for their annual meeting and took up, among other issues, matters that involved the liturgy, family life, legislation regarding priests who abuse children, domestic violence, and the role of the United States in international affairs.

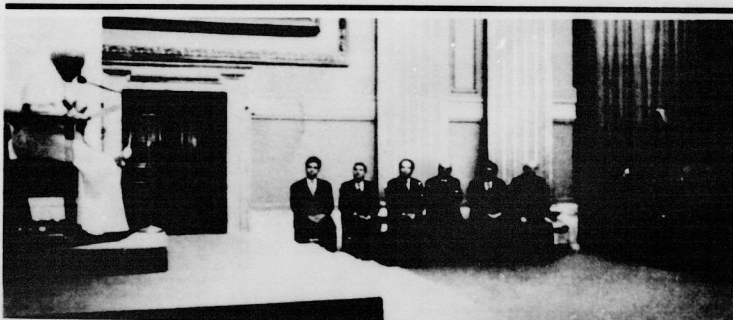
The bishops also expressed their solidarity with and support for Cardinal Joseph Bernardin. Last Friday he was accused of sexually abusing a teen-ager in the late 1970s. (See separate story.)

The meeting ran from Monday through Wednesday, with presentations being made during the first part of the meeting and voting taking place after *The Criterion* went to press on Wednesday. A full report on the meeting will be in next week's issue.

On Monday the bishops heard a message from the president of the National Conference of Catholic Bishops, Archbishop William H. Keeler of Baltimore.

Archbishop Keeler expressed the bishops' support of Cardinal Bernardin. Just as one case of sexual abuse is too many, he said, "one case of unfounded allegations is one too many. We express our complete confidence in his ultimate vindication."

The bishops gave Cardinal Bernardin a (See BISHOPS' MEETING, page 24)



WHERE POPE FELL—Pope John Paul II reads an address to representatives of the U.N. Food and Agriculture Organization Nov. 11 in a Vatican meeting room. After giving the speech the pope missed the second step and fell as he was going down from the platform to shake hands. After greeting his guests he was treated at a Rome hospital for a dislocated shoulder and a small fracture. (CNS photo from Reuters)

## Pope falls, suffers dislocated shoulder

by Catholic News Service

VATICAN CITY—Pope John Paul II returned to the Vatican Nov. 12 after 18 hours in a Rome hospital for treatment of a dislocated right shoulder and small fracture suffered in a fall. By Sunday, Nov. 14, he had returned to his normal routine.

The 73-year-old pope left Rome's Gemelli Polyclinic Nov. 12 following a night's observation. He was under general anesthetic for about 15 minutes Nov. 11 while doctors reset the shoulder, said Joaquin Navarro-Valls, Vatican spokesman.

After the treatment, the pope was not in pain, Navarro-Valls said. He slept through the night without painkillers, the spokesman said.

Returning to his Vatican apartment, the pope "went right back to his ordinary routine," asking for papers he had been working on the day before. He celebrated Mass privately at noon, Navarro-Valls said.

The pope's shoulder and right arm are being held immobile by a bandage, Navarro-Valls said. The pope's arm is expected to be in a sling for four weeks.

All papal audiences and meetings scheduled for Nov. 12 and 13 were postponed, he said. The pope asked his vicar for Rome, Cardinal Camillo Ruini, to take his place at a parish visit on Sunday, Nov. 14, but the pope recited the Angelus prayer at noon that day from his window overlooking St. Peter's Square.

During the Angelus address he wore a red cape that partially hid the sling. For the final blessing, he broadly made the sign of the cross with his left arm—a papal first, according to Italian newspapers.

The Angelus address marked the pope's return to an almost-normal working schedule.

Doctors at the Gemelli clinic diagnosed a "traumatic frontal dislocation of the right shoulder with a coexistent small fracture of the shoulder socket," Navarro-Valls said in a Nov. 11 statement.

Doctors said general anesthesia was used when the pope's shoulder was reset because it is a very painful manipulation and a person's instinctive reaction is to resist when the arm is pulled and twisted.

The pope suffered the accident when he fell on steps in the Hall of the Benediction, a main Vatican meeting room, after delivering a speech to representatives of the U.N. Food and Agriculture Organization.

Navarro-Valls said that after giving his speech, the pope was going down from the platform to shake hands with FAO officials.

"He walked down the first step toward the right," but when he saw Archbishop Alois Wagner, the Vatican's permanent observer to the FAO, coming from the left to join him, the pope turned "and he missed a step."

The pope got up and went to greet his guests.

## Card. Bernardin denies sex abuse accusations

by Catholic News Service

CINCINNATI—Faced with a \$10 million lawsuit filed Nov. 12 in Cincinnati accusing him of sexually abusing a teen-ager in the 1970s, Cardinal Joseph L. Bernardin of Chicago denied having ever abused anyone.

A statement from Archbishop Buechlein and an editorial on this topic are on page 2. A "Point of View" is on page 5 and an article about Vatican support for Cardinal Bernardin is on page 10.

Cardinal Bernardin, 65, said in Chicago Nov. 11, "I state this categorically: I have never abused anyone in all my life anywhere, anytime, any place."

The next morning he told reporters he was "stunned" by the accusation but said he still had no details about the lawsuit.

Steven Cook of Philadelphia was plaintiff in the suit filed in U.S. District Court in Cincinnati.

He claimed that Cardinal Bernardin, who

was archbishop of Cincinnati in 1972-82, and a Cincinnati priest, Father Ellis N. Harsham, abused him during the period between 1975 (See CARDINAL, page 10)



Cardinal Joseph Bernardin

### Looking Inside

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## CHD collection this weekend

The annual collection for the Campaign for Human Development will be held in the archdiocese this weekend, Nov. 20-21.

The CHD is sponsored by the U.S. Catholic bishops. It funds self-help projects organized by groups of low-income people who are committed to improving their communities. Since CHD's founding in 1970, the organization has awarded grants and loans of \$200 million to more than 3,000 projects.

The archdiocesan collection represents a pattern of consistent increases since the program began in 1970, according to Grace Hayes, archdiocesan CHD director.

The annual appeal is the main source of CHD's funding. Bishop James H. Garland, chairman of the U.S. Catholic Conference CHD Committee, announced \$7.4 million in 1993 grants. In addition, one-quarter of the

CHD collection remains in the diocese to be distributed to local self-help initiatives.

Although three applications were received, no groups located in this archdiocese were funded through the national grants this year. However, in the past, several programs have received the grants.

This year, one group received a grant from local CHD funds. Women Together, a group of female ex-offenders, received \$1,000 that enabled four women to go to Washington, D.C. to participate in a workshop presentation during a conference sponsored by Women in Legal Action. The main topic of the conference was prison reforms and the personal needs of women in incarceration.

Locally, emphasis is being placed on (See CHD COLLECTION, page 3)

THE CRITERION

Serving the Archdiocese of Indianapolis

# SEEKING THE FACE OF THE LORD

## The efforts to teach youth about condoms

by Archbishop Daniel M. Buechlein, OSB

The last few years I have met bishops from Eastern European countries which have only recently gained their liberation from communism. The communist regimes outlawed religion and so these bishops and priests and good Catholics were in prison for many years. They worshipped in secret in their prison cells and trained and ordained priests in secret.

These bishops tell me that their youth are eager to learn about Jesus Christ. They want to know who is this Jesus Christ that bishops and priests and sisters and lay Catholics would give their lives and spend long years in prison for him. Like others I was tear-eyed at World Youth Day in Denver when two young men from Bosnia told us as much. Now that they are liberated the bishops of those countries fear another kind of oppression.

We are a free country and have many blessings. I hope we don't forget to ask: Who is this Jesus Christ that people are willing to give their lives for. Consider the contrast. Our younger generation is deluged with so many discordant sounds and voices about what counts in life! You have heard me worry before about the prevalent messages conveyed in the entertainment industry.

Just after I submitted my column for publication last week the local media publicized an IU. poll that caught my attention. I asked myself, what do our youth think

of a headline in *The Star* that reads, "Most Adults Polled by IU. Favor Teaching Condom Use"? What goes through their minds if they read that 52 percent of the poll respondents favor distribution of condoms in high schools without parental permission? What do our parents think? For once I hoped our youth are not reading the newspaper and not listening to the evening news which further publicized the poll.

Another front page headline in *The Star* read, "Local Health Officials Plan Media Campaign to Promote Safe Sex." Are parents and youth aware that two of five pregnancies among black women and two of five pregnancies among white women are outside of marriage? Are people aware how unsafe condom use is relative to the HIV virus and AIDS? If the use of condoms is the solution to such social problems why have these social ills escalated beyond control?

Moral oppression is every bit as destructive to our human family as the oppression of communism. The implication that underlies the promotion of condom use among our youth is that they are like uncontrollable animals when it comes to dealing with sexual urges.

How cynical! How fatalistic! There is no concern for the spiritual and moral health as well as physical health of our human family and our youth in particular? Is there no respect left for the role of wholesome discipline in our families and our schools? Do we really believe our youth are incapable of saying no? Or are we in danger of losing our moral soul?

I refuse to give up on our youth. I know too many young adults who have gone down the path of sexual permissiveness and live with deep scars and a lot of

painful regret. Because we do not present a united front on abstinence, proponents of a misleading "safe sex" can gain majority support. Like the young married woman who wrote to me some weeks ago, too many of our young adults feel they were let down (some even feel betrayed) by our adult generation who looked the other way or who refused to address serious issues of sexual morality and the virtue of chastity in our homes and schools and religious education programs. They feel let down that we side-step teaching forthrightly about the need for the common sense virtue of modesty and the reality of what happens when one places oneself in the occasion of sin.

Our youth miss the help they need to understand the necessary connection between sexual expression and love responsibly rooted in the permanent commitment of marriage. Without the fullness of our teaching about the beauty of sexuality as an expression of tried and proven love that we think something is wrong about sexuality itself. We affirm the beauty of sexuality along with the treasures of marriage and family life. In a word, our youth need help discovering the necessary connection between freedom and truthfulness. Maybe a lot of adults need the same help. Free sexual expression without the commitment of permanent responsibility is untrue.

Our youth need help understanding that life goes beyond the horizon they can see and the immediate gratification they impatiently desire. They need to see adults witness to the fact that every one of us needs God and that we need to express that need in love and prayer with him. All of this teaching and the witness of faith begins in our homes.

### EDITORIAL COMMENTARY

## False allegations against Cardinal Bernardin

by John F. Fink  
Editor, *The Criterion*

The accusations of sexual abuse leveled against Cardinal Joseph Bernardin last week show how vulnerable people have become to false charges by people who either have a vivid imagination or make the charges for some personal gain. I obviously am assuming that the charges are false because anybody who knows Cardinal Bernardin cannot imagine them being true.

How does someone defend himself when

such accusations are made? Beyond saying, as the cardinal did, that the allegations are totally false and, "I'm 65 years old and I can tell you all my life I have lived a chaste and celibate life," what more can he do to prove his innocence?

Steven Cook, now 34, says that he "only recently" recalled sexual abuse by Cardinal Bernardin some 16 or 17 years ago when Cook was a high school student. He says it was one incident of abuse and he can't remember the year it happened. He says that it was during a period when he was regularly being sexually abused by a priest who is now a campus minister.

Cook has filed a \$10 million lawsuit

against the Archdiocese of Cincinnati, where the incidents were supposed to have taken place while Cardinal Bernardin was archbishop of Cincinnati. According to Archbishop Daniel E. Filarety, the archdiocese investigated the allegations and could find no basis on which to substantiate them. He called the accusations against Cardinal Bernardin "rubbish and deserving of nothing but contempt."

There is no doubt that sexual abuse of

children by priests has taken place. It is a serious matter that the bishops have been trying to do something about. But there is also no doubt that some priests have been falsely accused. Father Ponzio Ramos is a good example.

It isn't just priests either. Many parents, grandparents, teachers, youth workers and others have had their lives and reputations damaged by being falsely accused of sexual molestation and have suffered severely.

Somehow we have to figure out how to prosecute to the utmost extent those who are guilty of these horrible crimes while protecting the innocent from false accusations.

### EDITORIAL COMMENTARY

## Accusations are made against bishops' anti-poverty program

by John F. Fink  
Editor, *The Criterion*

Almost every year, just prior to the collection for the Campaign for Human Development (CHD), there seems to be another campaign to get Catholics to refuse to contribute to the collection. This usually comes from Catholics who have never accepted the church's teachings on social justice as stated in papal encyclicals and bishops' letters.

This year the attack came from the Capital Research Center, based in Washington, D.C., in its newsletter *Organization Trends*. In two articles covering four pages, it says that the "annual appeal contradicts church doctrine in the name of social justice."

The specific organization that the center objects to this year is the National Committee for Responsive Philanthropy (NCRP), which the center calls "a nonprofit organization that promotes funding for advocacy groups favoring abortion."

Bishop James H. Garland of Marquette, Mich., chairman of the bishops' committee on CHD, has responded that the accusation is totally false. He said that CHD has funded a specific project, the Community Foundation Responsiveness Project, for the past two years. This project the bishop said, "strives to make community foundations—supported by funds from the general public—more responsive" to concerns of the poor and give them a voice in determining allocations from such foundations.

"No aspect of this work is related in any way, shape or form to abortion, the abortion industry," or to abortion advocacy," the bishop said. "In fact, helping the poor help themselves in the way in which this grant provides is the reason the bishops established CHD some 20-plus years ago."

Some people always seem to object to

organizations that help the poor. The fact is that, since its founding in 1970, CHD has done a tremendous amount of good in helping break the cycle of poverty.

It does not give hand-outs to lazy people who refuse to get a job. It helps the poor help themselves by giving grants to community-based self-help projects organized and run by the poor. It doesn't duplicate the work of Catholic Charities or Catholic Social Services. It goes beyond charity. Its aim is to support groups that confront the root causes of poverty. Anyone who believes in justice should contribute generously this weekend.

## Archbishop addresses allegations made against Cardinal Bernardin

by Archbishop Daniel M. Buechlein

I was shocked, and deeply saddened, to learn of the accusations made against Cardinal Joseph Bernardin, Archbishop of Chicago.

Although I do not know all of the details, I can say with complete confidence that the unsubstantiated allegations which have been reported in the news media in no way resemble Cardinal Bernardin as I know him. In fact, I am suspicious of the circumstances and the timing of these allegations which came just as the bishops were about to begin their annual meeting.



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## RETIREMENT FUND FOR RELIGIOUS

## Retired sisters at Oldenburg active as can be

Sister Rose Lima Ferick, OSF

First in a series of articles

(The annual collection for the Retirement Fund for Religious will be the weekend of Dec. 11-12. The fund helps support religious women and men in some of the ways described in this article.)

Franciscan Sister Clarence Marie

Kavanagh recently celebrated her 90th birthday. She was one of six children, born in Indianapolis to parents of Irish descent. She attended St. Bridget and St. John Academy.

At the present time, 44 percent of the Sisters of St. Francis, Oldenburg, are over 70 years of age. A number of them reside at the motherhouse in Oldenburg in the various buildings. St. Francis Hall is one of the

structures, where 24-hour nursing care is given to three floors of infirm sisters.

One of these is Sister Clarence Marie, who entered the Franciscan convent in 1923 and taught at St. Mary Academy. From 1942 to 1976, she was the librarian and a teacher at Marian College. During this time the library collection was moved from the Allison Building to the present site on south campus.

For 17 summers, Sister was visiting lecturer in library science at Rosary College, River Forest, Ill. She was also in frequent demand to give memorable book reviews in her strong, resonant voice.

In 1982, Sister Clarence Marie began retirement ministry. She continued to work in the library at Oldenburg until she developed arthritis in the spine and other infirmities a few years ago. Sister's room is now closer to the nurses' station since walking has become almost impossible.

Sister Clarence Marie's brother, John, and his wife Lucille reside in Indianapolis, as do several of their 11 children. Sister enjoys visits from her family and former students. She spends much time in prayer. She keeps her mind alive with books and articles and happenings of each day.



Sister Clarence Marie Kavanagh, OSF

## Father Larry Crawford gives Catholic beliefs about death

by Mary Ann Wyand

Second of two parts

Christian faith traditions are based on belief in the resurrection of the body and life after death, Father Larry Crawford said, and because of these beliefs the Catholic Church maintains that ordinary but not extraordinary means of health care are necessary in end-of-life situations.

Father Crawford, director of the archdiocesan Office of Pro-Life Activities, was a panelist for the Indiana Bar Association's Oct. 28 discussion of "Living Wills and Right-to-Die Issues" in Indianapolis.

Dr. Robert Robinson, a Catholic physician on the medical staff of St. Vincent Hospital, and attorney Kristen Fruehwald, who is associated with the Barnes & Thornburg law firm in Indianapolis, also discussed end-of-life issues from their professional perspectives.

Their remarks followed a personal testimonial from Jan Lawrence, an Indianapolis woman whose late sister-in-law, Sue Ann Lawrence, became comatose following a severe head injury and was the center of a well-publicized court case involving the right to die.

Lawrence family members decided to withdraw artificially-supplied nutrition and hydration after doctors determined that Sue Ann Lawrence's unresponsive body had slipped into a persistent vegetative state. As a result, the 38-year-old woman died naturally.

Doctors, lawyers, legislators, and even theologians debate the issue of whether artificial nutrition and hydration are ordinary or extraordinary means of health care, Father Crawford said. "But (in the Catholic Church) it is generally agreed that anything that is invasive, which would include artificial nutrition and hydration, would be considered extraordinary means of health care."

For many people, the priest said, "death is the enemy and is to be avoided at all costs."

In 20th century America, Father Crawford said, people believe that physicians are supposed to utilize all of the state-of-the-art medical equipment and treatments available to prolong life at any cost.

And, he said, when people make the difficult decision not to use any extraordinary health care measures to prolong life for themselves or their loved ones, they often feel guilty about their action.

"My faith community says that death is not an enemy," Father Crawford said. "It is something that we want. It is the whole reason why we are here. It is not something to be avoided. It is something that we want so that we can achieve the greater good. We believe that death is something good because we believe in the resurrection. In the whole discussion, we must not lose sight of that."

However, Father Crawford said, American society has tried to influence people not to accept death as a part of life.

"Please don't forget the broader picture," he said, "and that is that most of the people in the world don't even understand the argument because most of the world does not have the medical resources and technology available for these kinds of (health care) situations. In most of the world, when people get sick they simply die. In the whole world, they don't even have all of the technology and all of the resources that we take for granted and get into all of these arguments about. People are born, they live, and they die, and life goes on. They're wondering what the matter is with the Americans, who they think have lost sight of the reality of life and death because we have all of these (life-prolonging) things."



**PHYSICIAN'S POINT OF VIEW—Dr. Robert Robinson of Indianapolis discusses end-of-life issues from a physician's viewpoint during an Oct. 28 panel discussion on "Living Wills and Right-to-Die Issues" sponsored by the Indiana State Bar Association. (Photo by Mary Ann Wyand)**

It would be interesting to have a psychologist on the panel who could discuss attitudes about death, Father Crawford concluded, because youth believe that they are immortal while elderly people are able to cast aside denial mechanisms and accept the fact that eventually they are going to die.

Speaking next, Dr. Robinson told Indiana Bar Association members that, as a panelist, he was not representing St. Vincent Hospital. Rather, he was participating in the panel discussion as one of the curmudgeons of the world. "People have been dying for years," he explained with a smile. "They've been dying in the presence of their family with the help—presumably, the support—of whoever—it is a doctor—whenever is responsible for their health care, and it's worked out most of the time. I'm not really sure where things went awry, but I would suggest that the presence of the law has not been an addition. Apparently, the Indiana Supreme Court just finally—and I'm glad that Hoosiers have this kind of wisdom—said, 'The law's got no place here. This is a personal family decision, and unless there is a fight we don't want to be involved.'"

During the past 18 years, Dr. Robinson said, "we've had a tremendous number of meetings such as this (about end-of-life issues). But I would say that, personally, I can think of very few cases where these things aren't reasonably clear."

Scanning the audience, the physician asked, "How many people—if they were in a vegetative state, unresponsive to their loved ones, unable to perceive—how many people would like to be kept alive?"

While the audience considered this question, Dr. Robinson reminded them that (panelist) Jan Lawrence has told us that, among the people of the celebrated (right-to-die) cases, the families all agreed that they were fighting for the rights of their loved ones to be left to die. What I heard Father (Crawford) say was, 'We accept death very easily. Dying is very much a part of the Catholic Church, or any church.' My message would be: one, this probably isn't nearly as complicated as it is made out to be, and two, these (celebrated right-to-die cases) are exceptional cases that became exceptional only because they got into the court system."

## Franciscan Sister Michael Wilson

Sister Michael Wilson was born and raised in Indianapolis. She was a junior high school teacher at Holy Name and Our Lady of Lourdes in Indianapolis, at St. Lawrence in Lawrenceburg, and St. Michael in Brookville.

After more than 50 years of teaching and playing the organ, Sister Michael came to live in Oldenburg in 1990. There she was asked to prepare to tutor area students. After suddenly suffering a severe headache due to an aneurysm, she became very ill and remained critically ill for days.

Today Sister Michael can frequently be found in the rooms of the Sisters in St. Francis Hall, comforting others. Her short visits seem to brighten the sisters' days.

At a moment's notice, Sister Michael breaks into song. In her beautiful voice, she sings "Hello, Dolly" or any song requested. Her recall of the past is remarkable, but her life in the present is somewhat clouded.



Sister Michael Wilson, OSF

Sister Michael has three sisters: Bernice Van Noy, Iris Wilson and Helen Johnson, all living in Indianapolis; and one brother, Robert Wilson, who lives in Tempe, Arizona.

## CHD collection is this weekend

(Continued from page 1)  
informing the public and interested organizations of the criteria and of the assistance that is available to those applying for CHD funds. This effort will be continued during the 1994 and 1995 years.

The archdiocesan office plans to focus on the needs of parishes in rural

communities. Another objective will be directing social justice teachings to high school students.

Those interested in information about the CHD grant application process should contact Grace Hayes at 317-236-1559. The deadline for applying for local project and educational grants is March 31, 1994.

## Retired Bishop Andrew Grutka of Gary dies of cancer at age 84

by Brian T. Olszewski

Catholic News Service

GARY—Retired Bishop Andrew G. Grutka, the first bishop of Gary and the first U.S. prelate of Slovak descent, died Nov. 11 of cancer at his home in Valparaiso. He was 84.

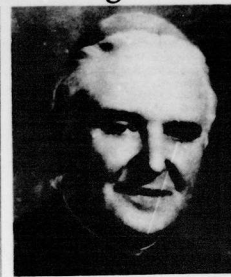
A funeral Mass was concelebrated Nov. 15 at Holy Angels Cathedral in Gary.

Throughout his episcopacy, Bishop Grutka was active in helping develop the Catholic Church in Slovakia, his parents' homeland. He made many trips to the region, even after his 1984 retirement.

He also attended all four sessions of the Second Vatican Council. During the third session, he delivered a speech denouncing racial discrimination and other forms of social injustice. In 1963 he wrote a pastoral letter on racial justice and charity, "How Good a Neighbor Am I?"

A 1973 statement by Bishop Grutka, "The Reform of Correctional Institutions in the 1970s," was adopted as a resolution by the U.S. Catholic Conference.

Then-Mgr. Grutka was named bishop on Christmas Eve 1956, for the newly created Diocese of Gary, which was split off from the



Retired Bishop Andrew Grutka

Fort Wayne Diocese. He served there until his retirement in 1984. When he was named to Gary, Bishop Grutka was the youngest bishop to head a diocese. When he retired he had been head of a diocese longer than any other active bishop in the country.



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PHYSICIAN'S POINT OF VIEW—Dr. Robert Robinson of Indianapolis discusses end-of-life issues from a physician's viewpoint during an Oct. 28 panel discussion on "Living Wills and Right-to-Die Issues" sponsored by the Indiana State Bar Association. (Photo by Mary Ann Wyand)

It would be interesting to have a psychologist on the panel who could discuss attitudes about death, Father Crawford concluded, because youth believe that they are immortal while elderly people are able to cast aside denial mechanisms and accept the fact that eventually they are going to die.

Speaking next, Dr. Robinson told Indiana Bar Association members that, as a panelist, he was not representing St. Vincent Hospital. Rather, he was participating in the panel discussion as one of the curmudgeons of the panel. "People have been dying for years," he explained with a smile. "They've been dying in the presence of their family with the help—presumably, the support—of whoever—be it a doctor—whichever is responsible for their health care, and it's worked out most of the time. I'm not really sure where things went awry, but I would suggest that the presence of the law has not been an addition. Apparently, the Indiana Supreme Court just finally—and I'm glad that Hoosiers have this kind of wisdom—said, 'The law's got no place here. This is a personal family decision, and unless there is a fight we don't want to be involved.'"

During the past 18 years, Dr. Robinson said, "we've had a tremendous number of meetings such as this (about end-of-life issues). But I would say that, personally, I can think of very few cases where these things aren't reasonably clear."

Scanning the audience, the physician asked, "How many people—if they were in a vegetative state, unresponsive to their loved ones, unable to perceive—how many people would like to be kept alive?"

While the audience considered this question, Dr. Robinson reminded them that (panelist) Jan Lawrence has told us that, among the people of the celebrated (right-to-die) cases, the families all agreed that they were fighting for the rights of their loved ones to be left to die. What I heard Father (Crawford) say was, 'We accept death very easily. Dying is very much a part of the Catholic Church, or any church.' My message would be one, this probably isn't nearly as complicated as it's made out to be, and two, these (celebrated right-to-die cases) are exceptional cases that became exceptional only because they got into the court system."

## Franciscan Sister Michael Wilson

Sister Michael Wilson was born and raised in Indianapolis. She was a junior high school teacher at Holy Name and Our Lady of Lourdes in Indianapolis, at St. Lawrence in Lawrenceburg, and St. Michael in Brookville.

After more than 50 years of teaching and playing the organ, Sister Michael came to live in Oldenburg in 1990. There she was asked to prepare to tutor area students. After suddenly suffering a severe headache due to an aneurysm, she became very ill and remained critically ill for days.

Today Sister Michael can frequently be found in the rooms of the Sisters in St. Francis Hall, comforting others. Her short visits seem to brighten the sisters' days.

At a moment's notice, Sister Michael breaks into song. In her beautiful voice, she sings "Hello, Dolly" or any song requested. Her recall of the past is remarkable, but her life in the present is somewhat clouded.



Sister Michael Wilson, OSF

Sister Michael has three sisters: Bernice Van Noy, Iris Wilson and Helen Johnson, all living in Indianapolis; and one brother, Robert Wilson, who lives in Tempe, Arizona.

## CHD collection is this weekend

(Continued from page 1)  
informing the public and interested organizations of the criteria and of the assistance that is available to those applying for CHD funds. This effort will be continued during the 1994 and 1995 years.

The archdiocesan office plans to focus on the needs of parishes in rural

communities. Another objective will be directing social justice teachings to high school students.

Those interested in information about the CHD grant application process should contact Grace Hayes at 317-236-1559. The deadline for applying for local project and educational grants is March 31, 1994.

## Retired Bishop Andrew Grutka of Gary dies of cancer at age 84

by Brian T. Olszewski

Catholic News Service

GARY—Retired Bishop Andrew G. Grutka, the first bishop of Gary and the first U.S. prelate of Slovak descent, died Nov. 11 of cancer at his home in Valparaiso. He was 84.

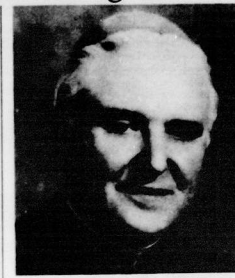
A funeral Mass was concelebrated Nov. 15 at Holy Angels Cathedral in Gary.

Throughout his episcopacy, Bishop Grutka was active in helping develop the Catholic Church in Slovakia, his parents' homeland. He made many trips to the region, even after his 1984 retirement.

He also attended all four sessions of the Second Vatican Council. During the third session, he delivered a speech denouncing racial discrimination and other forms of racial injustice. In 1963 he wrote a pastoral letter on racial justice and charity. "How Good a Neighbor Am I?"

A 1973 statement by Bishop Grutka, "The Reform of Correctional Institutions in the 1970s," was adopted as a resolution by the U.S. Catholic Conference.

Then-Msgsr. Grutka was named bishop on Christmas Eve 1956, for the newly created Diocese of Gary, which was split off from the



Retired Bishop Andrew Grutka

Fort Wayne Diocese. He served there until his retirement in 1984. When he was named to Gary, Bishop Grutka was the youngest bishop to head a diocese. When he retired he had been head of a diocese longer than any other active bishop in the country.



## FROM THE EDITOR

## The Mayan Indians are wonderful people

by John F. Fink

One of the highlights of my trip to Guatemala, about which I've been writing the past few weeks, was a visit to the home of one of the Mayan Indian families. It happened after 6 a.m. Mass on Sunday, Oct. 10.

At the end of Mass, Bob Hentzen, the founder and president of the Christian Foundation for Children and Aging, told the congregation that our group was there and asked families to invite us into their homes for breakfast. He has been doing that with each group he brings to Guatemala, about once a month, so the people were accustomed to it.

So our group waited outside the church to be picked up. I felt like a street walker waiting for someone to come up and say, "Do you want to come to my house?" Someone did; as far as I know, we were all invited by someone.

Felipe and Juana, Mayan Indians, invited me to their home. They spoke absolutely no English, so I really had to give my limited Spanish a workout. They had six children, three boys and three girls, ranging in age from 15 to 2. Felipe's mother and father also lived with them. Their home had three bedrooms, one for Felipe, Juana and Juan, the youngest child; one for the grandparents, Juan and Francisca; and one for the other five children.

WHEN WE WALKED into their cement block home with a corrugated steel roof, we entered a large room—a cement slab—with the only furniture being a table, two chairs, a bench, and a cupboard. The entrances to the bedrooms, covered with curtains, were off the concrete slab. Beyond the large room was an open area not



covered by the roof where there was a double sink, one side for Juana and the other side for Francisca.

On the other side of the open area, built out of corn stalks, were two kitchens, again one for Juana and one for Francisca. Firewood for cooking was stacked up between the kitchens. Between the kitchens, too, was another small room with two corn-stalks that I assumed was the bathroom. Beyond the mother-in-law's kitchen was another area I didn't see, but I heard a rooster there. When I asked if they had chickens, Felipe said they had three.

I HAVE TO ADMIT that I don't have any idea what I was served for breakfast. It was a mixture of some kind that I couldn't identify. I ate it, of course, with a couple rolls served with it. There was also a hot drink but it didn't taste like coffee. Juana served Felipe and me and then she joined us with just a roll and the hot drink. I suspect that I might have been eating her breakfast, but I don't know that; maybe the roll was all she wanted. During the meal, she fed some of the roll to Juan.

Felipe told me that he is a mason and he works in Guatemala City. He travels there daily, six days a week, on one of those buses that we saw that are so jammed with people. He leaves at 4 a.m. and doesn't get home until 9 p.m. I didn't ask why he didn't move the family to Guatemala City, perhaps it's because of his parents.

The two oldest girls, Elny and Brenda, and the eldest son, Jorge, go to school. The other three are still too young for school.

I, of course, also told them about my family. Both Felipe and Juana asked at different times about my wife and I told them she was back in Indiana. I had, of course, introduced myself as Juan and told them my wife's name was Maria. I told them my children's names were Regina, Barbara, Roberto, Stefano, Teresa, David, and Juan.

Before I left, Juana made a bouquet of artificial flowers which she put in a clay vase and gave it to me as a remembrance. Felipe wrote the family name on the vase with

a felt pen. Although I smashed the artificial flowers a bit while packing, I brought their present home with me and it is now on our mantel at home.

THIS WAS NOT THE only family with whom we made friends. Another was a family that lived next door to the convent where we were staying. Several of us made it a practice to go there for a beer before dinner. The family had a small sign outside that indicated that they sold drinks and food, but there was only one table and you really couldn't call it a restaurant.

The three-generation family that lived there made us feel as though we were also part of the family. When we would arrive, they would take the chairs from the table. Then the woman and several children brought the beer along with tortillas and sometimes black beans. Then they would stay with us and we would converse with them in Spanish as well as we could.

I met Father Jim O'Sullivan from a town in Missouri who usually buys a large bottle of Pepsi from them for the three girls to share; also some for their grandmother who was there. One of the little girls took a liking to Father Jim; she would stand by his side the entire time we were there. When it was time for us to leave, the woman and the girls would walk back to the convent with us.

There were also a few children living at the convent itself. They were orphans being cared for by the Carmelite Sisters, or children of young widows whom the sisters took in. The widows helped the sisters prepare meals and clean up around the convent.

One of the things about the children that most of us on the trip commented about was that we never saw them fighting. There seemed to be no sibling rivalry. Quite the contrary, the children were always taking care of each other. At one village we visited, a girl who looked to be about 8 was carrying on her back a girl of about 2. The older children were always caring for the younger ones.

The Mayan Indians are wonderful people.

## THE HUMAN SIDE

## Polls of Catholics don't ask the questions that need to be asked

by Fr. Eugene Hemrick

Most polls of Catholic opinion don't ask the questions that really need to be asked. Due to the complexity of modern times, I believe that researchers should rethink their approach to their respondents. The researchers' questions need to go deeper.

According to a recent *National Catholic Reporter/Gallup Poll*, "Growing numbers of lay Catholics—from the mainstream, as well as the edges of the church—are personally making up their own minds on matters of church practice and morality."

The laity believe that they can be good Catholics without going to Mass each Sunday, obeying church teaching regarding



birth control, divorce and remarriage or abortion, and without believing in the pope's infallibility.

The poll confirms that many in our younger generation have become do-it-yourself Catholics.

The findings are not surprising. In the 19th century, Ralph Waldo Emerson coined the term "self-reliance." Self-reliance has played a big role in fashioning both American culture and the Catholic Church in America.

Church history replete with stories of American clergymen, religious and laypersons whose assertive individualism created enormous school and hospital systems, social programs and liturgies unique to the culture.

However, as much as polls like the one cited are given as an indication of which way the wind is blowing, they would be much more helpful if they asked questions that go beyond establishing known information and

deal more with the ultimate questions behind that information.

Robert Bellah's "Habits of the Heart" gives us an example of one of those ultimate questions: "Freedom turns out to mean being left alone by others, not having other people's values, ideas or styles of life forced upon one, being free of arbitrary authority in work, family and political life. What is it that one might do with that freedom is much more difficult for Americans to define."

If Catholics are choosing when to go to Mass and what doctrine to believe as a way of asserting freedom, where is that freedom leading? Is the ultimate goal greater personal happiness, better autonomy over one's reasoning powers in order to get closer to God?

Do people feel they are championing a fight against the tyrant of an over-restrictive church? Are they making a statement for modern models of a better, more attractive community?

Do they see their quest for freedom in the same light as the prophets? Is there a biblical foundation behind it?

Are the so-called "do-it-yourself Catholics" challenging the church to do a better job of translating the faith for today's world?

It is one thing to say "I don't agree with this or that" and yet another to know exactly why this is true. As of yet, I have not seen polls that get in between the cracks—that get the entire story behind agreement or disagreement.

Many researchers stay away from asking ultimate questions for fear of invading privacy. Today's Catholics, however, are much more educated than those of the past. Many would take such questions as a compliment to their intelligence.

I believe that besides being do-it-yourself Catholics, they are also believers, in whom matters of ultimate importance. We need to begin to study that.

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## THE BOTTOM LINE

## Conflict between keeping patients alive and relieving suffering

by Antoinette Bosco

Anyone who reads the papers knows that physician-assisted suicide is an issue that has been put before the public, like it or not, by Michigan pathologist Dr. Jack Kevorkian.

Kevorkian has stirred nationwide debate. His position is that people who are suffering terminal illnesses, and choose to die, should be able to have assistance in that decision from a doctor.

Recently I attended a scientific symposium sponsored by the Connecticut Academy of Family Physicians. At one of the panel discussions a physician, a legislator, a clergyman and a lawyer representing Kevorkian expressed their views on physician-assisted suicide.

Over and over what surfaced was the dilemma felt by some physicians today who say they often find themselves caught in the conflict between their duties of keeping patients alive and of alleviating pain and suffering. Some terminally

ill patients beg for death. They want release from their suffering. "Are we abandoning them?" one doctor asked.

The positions presented by the panel were specific. Dr. William Zeidler, medical director of a hospice for terminal patients, said it was his "very strong belief that we don't need physician-assisted suicide. We can do a good job, ease their suffering, ... help them die at home. We can do better than medicine."

"Medicine" was the new word of the day, a buzz word offered by Michael Schwartz, Kevorkian's attorney. As expected, Schwartz argued his case for medicine, describing a person's decision to die as "the last great civil right."

Schwartz maintained that a patient's wishes should be paramount. If all reasonable efforts are exhausted to get help for an illness that medical science has no ability to cure, then "I should be able to choose to end my life—not to stop living, but to stop suffering," Schwartz said.

He added that there should be regulations to govern physician-assisted suicide; protocols would have to be established and reasonable standards set "to avoid abuse."

Schwartz said Kevorkian is not an advocate of suicide. "Hundreds have come to him, and he has talked them out of suicide," the lawyer said, adding that those are not covered by the news media.

Another panelist, the Rev. William Zito, pastor of the First Congregational Church in Watertown, Conn., asked if a doctor should become "a medical executioner" in the name of compassion.

Zito argued that the medical profession should spend more time improving care for the dying. Legalizing physician-assisted suicide is opening a floodgate, he warned.

A physician who listened to the panel described physician-assisted suicide as a slippery slope, and asked, "If we start out accepting this, can it degenerate into an abuse" where others can make decisions about people's lives?

The legislator on the panel, Richard Tulsiano, of the Connecticut General Assembly, said: "As a policymaker, I see this not as a solitary act, but as a societal act. In balancing between individual and greater rights, this cannot be left to the individual. There's not a society I'm aware of that has not developed some rite of passage for death."

When the question was asked, "How is unplugging a machine different from physician-assisted suicide," Dr. Zeidler answered, "A world of difference." The unplugging, "the disease kills the patient. In medicine, 'I kill'."

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## CORNUCOPIA

## Thinking about thanks

by Cynthia Deroes

Fido is truly thankful. His limited dog mind still retains the memory of his best Thanksgiving ever.

It was the time when he tore through the house, snatched the turkey from the kitchen table just at serving time, and escaped with it to the back yard. He managed a few choice bites before Mom caught up with him. He bares his teeth in a dog grin remembering how she disguised his handiwork with strategically-placed parsley.



Little Drusilla is thankful, too. She looks forward to the festive day when all the grownups will gather to admire her and permit her to cadge all the stuffed olives she wants from the loaded Thanksgiving table.

Grandma is thankful that someone else is responsible for fixing the big Thanksgiving meal this year. She can concentrate on accepting compliments for her famous pecan pie, and rocking the babies, and committing all the family gossip to memory.

For his part, Gramps is thankful for one of the few days of the year when no one complains about what he's eating or not eating or how much. Besides, there's enough TV football and beer and congenial male company on hand to keep his eyeballs glazed for three holidays.

Some of us may be grateful for a particular gift of spiritual insight, or for being loved, or for being allowed to love. Some of us may only be able to give thanks for not dying today or, on the other hand, for knowing we may be allowed to die tomorrow.

The question arises, are the rest of us thankful yet? Is a national holiday devoted entirely to thanksgiving a necessary or natural celebration? That is, aside from the pleasant anticipation of stuffing ourselves with turkey and dressing and cranberry sauce and all that other stuff.

Speaking of which, a lot of us are being hoodwinked into eating so-called traditional Thanksgiving foods which never appeared on the Pilgrims' table. Mashed potatoes? Pumpkin served as a pie? Stuffed celery? Pub-leez!

Although we have yet to piece together a straight story about what the Pilgrims actually ate at the first Thanksgiving, what guests were present, and

what each of them brought to the pitch-in, the gist of it is that our ancestors were expressing gratitude to God for sparing them from early starvation in their new country (of course that's a generic "our"—most of them weren't even over on the boat yet).

Over the years, the thrust of national Thanksgiving has changed and evolved. As a country, we've been thankful for peace or for victory in war, for prosperity or for the slowing of economic depression. Sometimes, even if we were mistaken, we've been thankful that we weren't like other nations.

Whatever the national reasons, we still need to be personally thankful for the basics: food, shelter, clothing, work, political freedom. And the other basics, too, depending upon who's talking: cable TV, gin, pet boutiques, antacids.

Thanksgiving may be a secular holiday, but it's God we're thanking. Whatever we're thankful for, now's the time to reflect on it and give credit to the provider.

## vips...

Governor Evan Bayh recently issued an executive order proclaiming March 19, 1994 as St. Mary of the Woods College (SMWC) External Degree Day to honor the 20th Anniversary of the Women's External Degree Program. "St. Mary of the Woods College began providing long-distance education opportunities for adult women 20 years ago," said Providence Sister Barbara Doherty, president of SMWC. "We were one of the first colleges in the nation to address those needs and since then we have graduated over 1,200 external students and offered distance courses to more than 3,400 women." For more information about the day of celebration, call Mary-Margaret Bowles, associate director of the WED Program at 812-535-5117.

## check-it-out...

Austrian pianist Jasminka Stancul will be the guest of St. Meinrad Seminary and will give a special performance on Dec. 7, at 8 p.m. in St. Bede Theatre on the seminary grounds. Her appearance at St. Meinrad will follow her American debut in a series of three concerts with the Pittsburgh Symphony earlier in the month. All are welcome. There is no charge. For more information, call 812-357-6501.

Kordes Enrichment Center in Ferdinand, Ind., will present a day-long retreat entitled "The Garments of Mercy," on Nov. 20, from 9 a.m. to 3 p.m. The retreat will create an awareness of how individuals grasp at the sense of

God's mercy in times of darkness and how that same mercy is celebrated in times of light. Cost is \$15. For more information, call Kordes at 812-367-2777.

The Athenaeum Foundation will host the ninth annual Sankt Nikolaus Fest on Dec. 5, from 2-5:30 p.m. The event will be held in the auditorium of the historic building at 401 East Michigan St. The afternoon begins with refreshments, music by the Athenaeum Orchestra and activities for the children including crafts and educational activities. At 3:30 p.m., the program continues with trumpet fanfare announcing the arrival and procession of St. Nicholas. For reservation information, call 317-630-4569.

St. Luke Church, 7575 Holiday Dr. E., will present Hosanna Sacred Arts performing "Songs of the Nativity," on Dec. 10 at 8 p.m. Tickets will be available after Mass on Nov. 20th and 21st or by calling 317-255-3912. The evening's works offered by Hosanna's ensemble of vocalists, instrumentalists, and eight dancers are a collection of inspired offerings that are original, composed and choreographed by members and colleagues of Hosanna. Limited child-care is available by calling 317-843-9647.

The Indianapolis Ballet Theatre (IBT) will present *The Nutcracker*, a ballet cherished by audiences of all ages, at the Warren Performing Arts Center, 9301 East 18th St., during Thanksgiving weekend. Performances begin Nov. 26 at 2 p.m. and continue that evening at 7 p.m. Nov. 27 and 28 also offer 2 p.m. and 7 p.m. performances. Ticket prices range from \$8-\$20. Call for reservations at IBT at 317-898-9722 or TicketMaster at 317-239-5151.

St. Vincent Hospice will hold its annual "Tree of Life" event to benefit the work of Hospice. Each donation is acknowledged with an ornament which is hung on the tree displayed on the lawn of St. Vincent Hospice, 2142 W. 86th St., throughout Dec. A special dedication ceremony and reception will be held Dec. 3 at 6 p.m. at Hospice, when the tree will be lit. For more information or to make a donation, contact St. Vincent Hospice at 317-338-4040.

The Retired Senior Volunteer Program of Catholic Social Services will hold a "Tea and Silent Auction," on Dec. 11. The event will begin at 12:30 p.m. at the Schnull Raunch House, 3050 N. Meridian St. Tickets are available at \$20 and by calling Mary Anne Martin at 317-236-1516.

The Ronen Chamber Ensemble will present its second concert of the season on Dec. 7, at 7:30 p.m. in the Wood Room at the Circle Theatre. Indianapolis Symphony Orchestra concertmaster Philip Palermo, ISO violinist Nancy Agres, ISO principal timpanist Timothy Adams, and pianist Andrea Swan will join co-founders David Bellman, ISO principal clarinetist, and his wife, ISO cellist Ingrid Fischer-Bellman for the concert. The concert series is sponsored by Cathedral Arts. For more information or tickets, call 317-637-4574.



CHRISTMAS SHOPPING—Martha Jones of New Castle, Ind., awaits shoppers in her booth of wood country and holiday items. Jones's is one of the many booths at Angel's Attic on the grounds of St. Michael School, 3352 West 30th St. The bazaar will be open on Dec. 4 from 9 a.m. to 4 p.m.

## Wanted: your Christmas stories

What was your most memorable Christmas? What made it so joyous, humorous or inspirational?

Each year the Christmas stories by our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas memories for possible publication.

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-half).

Deadline for receipt is Tuesday, Dec. 7. The stories to be published will be selected by the editors.

Parlous are also invited to send us information about special Christmas events planned in the parish.

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## SECRETARY OF SPIRITUAL AND SACRAMENTAL LIFE

## Gardner calls music the language of the spirit

by Margaret Nelson

"Music is the language of the spirit," said Charles Gardner. He began serving as music director in the Office of Worship in 1976.

Since July 1, Gardner has been Director of the Office of Worship and Secretary for the Secretariat for Spiritual and Sacramental Life—one of six "departments" of the new management structure announced by Archbishop Daniel M. Buehlein.

Gardner is responsible for overseeing the development of programs in the areas of evangelization, spirituality, and adult initiation, along with worship.

"By creating the new secretariat, the archbishop has placed a priority on the development of the spiritual life in a way few other dioceses have done," said Gardner.

"I was quite surprised to be asked to take on this responsibility, but I have been very encouraged by the support I've been given by a lot of people," he said.

"I have been active as a pastoral musician for 23 years, and that will be what I continue to know the best. I am quite encouraged by the increasing number of parishes that are hiring professional music directors.

"My work at the Office of Worship is very much shared with administrative assistant Christina Blake, and with Father Rick Ginther," Gardner said.

As half-time associate, Father Ginther is responsible for coordinating all aspects of worship (except music) involving the archbishop. He is also working on a liturgy degree from Notre Dame and is pastor of the SS. Peter and Paul Cathedral.

In the "Constitution on the Sacred Liturgy," liturgy is called the summit and source of the church's activity, Gardner said.

"This spiritual dimension must under-

lie all that we do as church. This is what makes us fundamentally different from other organizations. Often we tend to isolate this element of spirituality and forget its relationship to all our activities," he said.

At present, the only archdiocesan institution that *only* directly with the area of spirituality is the Archdiocesan Strategic Plan calls for stronger leadership in the promoting and coordinating of retreat and renewal services.

Gardner is working with a task force of six people in this area. "We hope to do more to promote individual and parish renewal, as well as individual spiritual direction.

"Many Catholics who are very much involved in the externals of church life are asking the question: 'Isn't there something more?' A good part of the answer to that question is the development of a spiritual life that provides a deeper foundation for faith and the activities that flow from that faith," he said.

The archbishop has also emphasized that evangelization must be integral to our archdiocesan mission, Gardner said. "This is the way our church continues to grow and be renewed. The secretariat is now in the process of examining the effectiveness of our present structures in this area. In the areas of both evangelization and adult initiation, we will continue to work closely with the Secretariat for Education.

"As Secretary for Spiritual and Sacramental Life, I have very much appreciated being able to participate in weekly meetings with other secretariat heads. It is harder to be isolated in your own particular area when continually meeting with the larger group. It is a wonderful group of people," he said.

"I see this new position as a great challenge," Gardner said. "I am both excited and apprehensive about the responsibility. I know that I have a lot of listening and learning to do, but I am confident that I have some leadership abilities to contribute, and I am going to do my best."

Gardner married another musician in 1971. "Dianne and I shared music ministries in Little Flower and St. Pius X. Now she is employed as full-time music director at St. Pius," he said.

"We have two college students in our family. Christine is 21, a junior piano performance major at Illinois Wesleyan. David is 19, also a junior and a math major at Duke University. Jonathan is 16, a junior at North Central. They are all musicians; I guess that came with the territory.

"I first knew Archbishop Daniel when he was dean of students and spiritual director and I was in college at St. Meinrad. I was graduated from there in 1969 and then attended the School of Theology for one year. I am still very active with my alma mater and

serve on the St. Meinrad Board of Overseers," he said.

Gardner studied organ at Butler University, earning his Master of Music degree there in 1976. He will still be active at St. Pius, directing the choir. "I really enjoy doing this as a volunteer, for a change."

The parish renewal program, Christ Renews His Parish, has recently been initiated at St. Pius. "I was blessed to be part of the first group of men who experienced this weekend. We continue to meet for a six-month formation process in preparation for the next weekend," said Gardner.

"It is timely for me to be personally experiencing a program like that. I think it is very much the type of thing we would like to promote in the archdiocese. It helps us to become more involved and committed to the spiritual life and our Christian vocation."

Asked about his social justice activities, Gardner said, "I try to be active in applying

my Christian and Catholic faith to issues of social justice. I strongly believe in what Pax Christi stands for, and I'm proud it's a Catholic organization.

"One of the things I wish I could do more for is Bread for the World. I've been active in that for a long time writing letters. That's something I can do," Gardner said.

"Social justice is not the only way evangelization happens, but certainly it's a key way.

"Through all of this, we have to be careful that we don't end up being in the position many of the Pharisees were—good institutional, religious types who don't see the application of our faith to real issues of peace and justice in our world," he said.

"Personally, these responsibilities keep me pretty busy. The areas of spirituality and evangelization are ones I really have to grow in. We hope to have staffing that really answers the needs and not do programs just to do them," said Charles Gardner.



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Charles Gardner

## Muslim talks to Serrans about Christian misconceptions of Islam

by John F. Fink

The struggle today should not be between Muslims and Christians but between the religious and the irreligious, Dr. Shahid Athar told members of the Serra Club of Indianapolis at its luncheon Nov. 8.

Dr. Athar, a Muslim medical doctor originally from India, said that Christians and Muslims have much in common but that Christians in the United States have many misconceptions about Muslims, all based on misinformation.

Many people associate Islam with terrorism, he said, whereas Islam is really a religion of peace that stresses the sanctity of all human life. Catholics' and Muslims' values are identical in regard to abortion, human life and morals, he said.

Dr. Athar told the Serrans that the Arabic word *jihad* does not mean "holy war," as it has been translated. It actually means a striving in the cause of God. He said that self-control is the best example of *jihad*.

However, he said, *jihad* can include the taking up of arms to defend Islam.

There is no "fundamentalism" in Islam, Dr. Athar said. This term has been coined by the western media, he said. Islam is a religion of moderate, and a practicing Muslim cannot be a fanatic or an extremist, he said. He noted that the media don't label extremists in Northern Ireland as terrorists, reserving that label for Arabs. "We shouldn't judge a religion by the behavior of the worst of its adherents," he said.

It's not true that Islam oppresses women, Dr. Athar said. At the time of Muhammad, women were oppressed and Islam liberated them, he said. If some Muslim men oppress women today, he said, this is a part of the culture they live in and not because of their religion.

That Islam grew by the sword is another misconception, he said. This is no more true than that Christianity grew by the gun. There are many places in the world where Muslims are in the majority that it didn't happen by force, he said.

# Dept. of Education honors Roncalli

by Mary Ann Wyand

Roncalli High School faculty, staff members and students have a lot to be thankful for this month.

School officials traveled to Washington, D.C., on Nov. 9 to accept a national award for academic excellence which had been announced by the U.S. Department of Education last spring.

And on Nov. 12, the Roncalli Rebels

reinforced their No. 1 ranking in the Indiana High School Athletic Association's Class 3-A football competition by easily clinching the IHSA regional title in that division with a 37-0 win over Danville.

"It's nice to be recognized for both academics and athletics," Roncalli principal Joe Hollowell said after the awards ceremony and gridiron victory. Roncalli is the only archdiocesan Catholic high school still vying for a state football title.

Hollowell and Chuck Weisenbach, Ron-

calli's assistant principal, joined Office of Catholic Education director Dan Elsner and representatives of 180 high schools from around the country in special ceremonies at the nation's capital last week to honor recipients of the 1992-93 Blue Ribbon Schools of Excellence Award.

Vice President Al Gore and Richard Riley, U.S. Secretary of Education, addressed representatives of the Blue Ribbon Schools of Excellence during a White House ceremony.

Roncalli and the other Blue Ribbon Schools also were honored the next day during an awards luncheon hosted by Madeleine Kunin, U.S. Deputy Secretary of Education, and at a Congressional reception on Capitol Hill.

U.S. Sen. Richard Lugar (R-Ind.) met with the Roncalli delegation during the Congressional reception.

"The trip to Washington, D.C., was very invigorating and the ceremony at the White House was especially exciting," Hollowell said. "The vice president challenged each of the representatives of the recognized schools to act as leaders in bringing about the changes that our country seeks in its quest to regain leadership in the field of educating our youth. This is a challenge that we at Roncalli gladly accept."

By calling attention to successful schools throughout the United States via the Blue Ribbon Schools of Excellence Program, the

U.S. Department of Education seeks to motivate other schools to strive for excellence.

Schools are evaluated for leadership, a rigorous core curriculum and instruction, a safe, orderly and drug-free climate, strong parent and community support, an environment that promotes teacher growth and recognition, and other documented indicators of success.

Established in 1982, the Blue Ribbon Schools of Excellence Program honors elementary and secondary schools in alternate years. Selections are based on an evaluation of materials from the nominated schools and the reports of experienced principals and teachers who visit those schools. Reviewers make recommendations to the U.S. Secretary of Education for the final determination of Blue Ribbon Award recipients.

Roncalli students and staff members officially received the high school's national award from Hollowell during a special ceremony Nov. 11 as part of the Indianapolis South Deane interparochial high school's annual fall open house for prospective students.

As for Roncalli's quest for gridiron excellence, the undefeated Rebels will take their perfect 12-0 season record intact to their semistate game against Evansville Memorial High School (7-5) on Nov. 19 on Roncalli's home field.

Hollowell said that IHSA semistate match-up promises to be an excellent game.



CONGRATULATIONS—U.S. Senator Richard Lugar (second from left) congratulates (from left) Roncalli High School assistant principal Chuck Weisenbach, Roncalli principal Joe Hollowell, and Dan Elsner, director of the archdiocesan Office of Catholic Education, on Roncalli's selection as a Blue Ribbon School of Excellence. Sen. Lugar met with the Roncalli delegation on Nov. 9 at his office on Capitol Hill.

## CYO camp volunteers set up new staff alumni association

by Peter Agostinelli

Catholic Youth Organization camp is in its off-season, but camp director Kevin Sullivan is busy organizing a project that would help enrich an already sturdy wing of the Indianapolis Archdiocese.

Sullivan, a CYO staff alumnus, along with alumnae volunteers Barb Kane, Alice Mattingly and Anne Ockerson, are preparing to launch a search for CYO staff alumni. The team hopes to build an alumni association for former CYO staffers by the end of 1994.

Sullivan thinks a successful alumni association will supplement the organization's support base. He said it ultimately would strengthen CYO by building a network for volunteer work and contributions.

"Something I tell my staff when they come here for their second summer is that camp never owes them anything," Sullivan said. "I tell them to look around and look at everything, camp has given them. It's a positive thing. It affects so many kids and so many people."

Later this month the alumni team will solicit names, addresses and telephone numbers of staff alumni through advertisements. Alumni can respond by calling the CYO office at 317-632-9311 and registering over the telephone.

Mailings in January and later in the spring will be sent to alumni who have responded. A reunion-type social is scheduled for August 1994, which will be held at the camp in Brown County.

Some CYO alumni attempted several

years ago to form an alumni association. But the project "did not really last," Sullivan said, because the organizers moved out of state before completing the project.

Kane, Mattingly and Ockerson all live in Indianapolis. Along with Sullivan and his wife, Angel, the team should bring stability to the project.

Hundreds of camp counselors, volunteer laborers and project planners have worked at the camp since its inception in 1946. Sullivan said he hopes to pool their unselfish spirit into an alumni group.

"The focus right now is to get general information on the people... find out what years they worked and begin a yearbook or directory," he said. "Then we'll probably do another mailing by May or June. Hopefully we'll have grown by then."

"We're not asking for any money from anybody. Our focus is just to get an enrollment, and then long-term we're looking for a kind of support network."

CYO recently received a \$29,000 United Way capital maintenance grant to use for several building projects. Sullivan said the grant will help fund various building repairs around the camp.

CYO camp facilities, which are located on more than 300 acres near Nashville, house campers and camp activities in 22 buildings. Featured programs include various youth camping programs, as well as counselor programs and family camping. Camp facilities are available for youth and adult retreats, family and group reunions, school and church meetings and conferences.



MAKING FRIENDS—City kids get to know some mules at CYO camp in 1960. (Photo by Joe Young of The Indianapolis News courtesy of the Catholic Youth Organization)



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# ABCC leaders want Black Catholics Apostolate

by Margaret Nelson

During a meeting of lay leaders Saturday, Father Kenneth Taylor, pastor of St. Bridget and Holy Trinity parishes in Indianapolis, gave a brief recap of the 20-year history of Archdiocesan Black Catholics Concerned (ABCC). After day-long discussions, the group recommended a new archdiocesan office for black Catholics.

"ABCC was founded to strengthen the black community of the Catholic Church and to get the Catholic message out to the black community at large—to let them know the Catholic Church has something for the black community," said Father Taylor.

He said ABCC has operated under three archbishops. "Archbishop (George) Biskup always supported it. Archbishop (Edward T.) O'Meara challenged us to do more, to go

further to become an active force in the archdiocese," he said.

"Archbishop (Daniel) Buechlein comes to us from the Diocese of Memphis in which he had a very active Commission for African American Catholics," he said. Father Taylor said that when he and Father Waldon went to Memphis, the priests there told them "what a great job Archbishop Buechlein did there. They let us know that he was very committed and concerned about our cause."

Calling this a "golden opportunity," Father Taylor said that the bishops had not been the "stumbling blocks. The things we have not been able to do happened because we have not been able to do them ourselves." He said that they need to work "so that the church can be more effective in ministering to the black community."

Divine Word Father Charles F. Smith facilitated the meeting. He warned the

leaders to think of themselves in a positive way, because "historically self-hatred has been implanted in our educational processes." He told the participants that they must know God and themselves to know what they can attain.

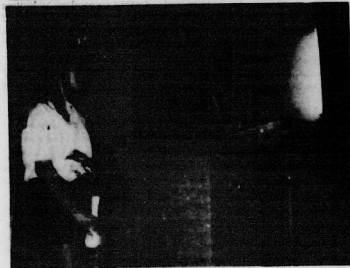
He suggested that an office for black Catholics would meet the needs of people that are not being met in parishes. "It's

not a priest thing, it's a community thing. It's not a Catholic Church thing, it's a religion thing," said Father Smith.

Seven members of the group will meet on Nov. 20 at St. Bridget to discuss final details of a Black Catholic apostolate to present to the archbishop. They will draw from the Archdiocesan Strategic Plan and the mission statement.



**FACILITATOR**—Divine Word Father Charles F. Smith Jr. talks with leaders of the black community in the archdiocese as they discuss the need for an Office for Black Catholics. Archdiocesan Black Catholics Concerned held a lay leadership day on Saturday, Nov. 13. (Photo by Margaret Nelson)



**WOMEN**—St. Simon student Natalie Friberg stands by with flowers for Indiana Attorney General Pamela Carter, who visited the Indianapolis school as it celebrated Women in the Church on Oct. 15. Carter, a graduate of St. Bridget School, spoke to the students about legal issues facing today's youth and the role of women in society. Friberg invited Carter to visit the school. (Photo by Robert Rash)



**PARTNERSHIP**—The pastor, Father Michael O'Mara, talks with Indianapolis Mayor Stephen Goldsmith after Mass at St. Philip Neri Church last Sunday. The mayor told the assembly that he appreciates the stability the parish provides in the area. He talked about some neighborhood improvements and told St. Philip parishioners, "We would like to be better partners with this church and this parish." The mayor plans to visit Holy Angels Parish on Dec. 12. (Photo by Margaret Nelson)



**Deborah L. Callaghan**

**Cathedral High School  
Class of 1991**

**University of Dayton  
Class of 1995**

When I arrived on campus as a freshman, I remember the drive up the hill as being ominous. When my sister, then a senior, and I turned into the drive, the trees seemed to loom overhead and hedge us in on either side as we began our ascent up the Cathedral hill. I nervously began my high school career. That morning I could not get into my locker and was almost late for my first class, Algebra with Ms. Koers. She was very strict about punctuality. Fortunately, I made it just under the bell. Although I began high school with something a little less than finesse, I was soon to learn that Cathedral, though frightening at first, would give so much more than just a quality education.

Besides academics, a teenager encounters many trials while journeying to adulthood, and I had my fair share. I look back on those trials and feel relieved that I experienced that at Cathedral. It seems to me that Cathedral helped me meet and face my problems, whether academically or personally, and guided me in the right direction when I fell out of step. I found concern and care that I never expected. Never at Cathedral was I without someone to talk to, whether it was a teacher, a student, or an administrator.

Teachers seemed to live at Cathedral. I remember staying until five o'clock deep in conversations with several of my teachers and even study sessions with my algebra teacher Mrs. Ford, one of the toughest teachers I ever had. Although I struggled to maintain an average grade in her class, at college, to my surprise, I tutored several of my peers in math. However, it was not just Mrs. Ford who gave me an incredible education but all of my teachers. Cathedral seems to attract quality educators. My teachers inspired me to reach my potential, and they remain friends even now.

Some of my most memorable achievements have been at Cathedral. My volleyball team went to semi-state the two years that I was on the varsity team. I also enjoyed my years as a high jumper. Yet with all the sports awards and recognition my teammates and I received, I cannot forget the support from the student body. I will always remember the football players catching the last part of our volleyball games after they finished football practice. Nor will I forget the time our Coach Ms. Kesterson suggested that as a team we should go to the girls semi-state cross country meet. We did. This support did not just pertain to those sports I have mentioned, but it was found in all sports, both men's and women's activities.

I am glad I went to Cathedral. It provided the kind of atmosphere which allowed me to enrich myself, academically, athletically, and personally. Cathedral provided me with a chance to be a part of her history, the school family, and her spirit. I gained confidence, knowledge, and friends through the support of Cathedral. Even though I grew and changed at Cathedral, I shall always recall my first awkward days there with nostalgia. However, no longer do those trees seem ominous, but rather they remind me of dear friends and good times.

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# Vatican states support for Cardinal Bernardin

by John Thavis  
Catholic News Service

VATICAN CITY—Vatican church officials expressed full support for Cardinal Joseph L. Bernardin of Chicago and said they did not believe accusations that he sexually abused a teen-ager in the late 1970s.

They said the allegations demonstrate how easy it is for a person's reputation to be unjustly damaged before due process can take place.

"There is total solidarity with the cardinal at the Congregation for Bishops, both at the level of prefect and secretary," said U.S. Archbishop Justin Rigali, secretary of the congregation. He said he spoke by telephone with Cardinal Bernardin after the accusations were made public by U.S. television.

Cardinal Bernardin categorically denied the allegations, made by Steven Cook of Philadelphia in a \$10 million lawsuit filed in Cincinnati. Cook, reportedly an AIDS patient, claimed Cardinal Bernardin and a Cincinnati priest abused him between 1975 and 1977. The

cardinal was archbishop of Cincinnati and president of the National Conference of Catholic Bishops at the time.

"Obviously we don't believe this at all. It's extremely important that the cardinal knows he is supported by the Holy See, which is not about to believe these things," said one Vatican official, who asked not to be named.

The official said that the Vatican would not be making its own investigation into the allegations. "The Vatican has complete confidence in Cardinal Bernardin and there is nothing to investigate," he said. He called the accusations and the publicity surrounding them "a tremendous abuse of human freedom" that violates the basic principle that people are presumed innocent until proven guilty.

Another Vatican official who has been involved in studies of sexual abuse by clergy said the allegations against Cardinal Bernardin represented "an attack on the church through one of its leading members."

"I would give no credibility to these accusations," the official said. While it is legitimate to make sure all allegations are considered, they should have some evidential weight before being taken seriously, he said.

He said the tendency today is to conduct a "moral lynching

of people in the press." By the time people show their innocence, "they have already been guillotined," he said.

"The church is damaged, too, and with it the image of the priesthood and priestly celibacy," he said.

One Vatican official said he had written to Cardinal Bernardin to express his support, and that the cardinal was in his prayers.

Another official said there was "sympathy and great compassion" for the cardinal at the Vatican. The accusations certainly appear to be without foundation, he said. The fact that some people may be inclined to believe them is an indication that public trust has been eroded by instances of proven sexual abuse, he said.

Vatican Radio, in reporting on the accusations, described the cardinal's strong steps to uncover and deal with cases of sexual abuse by priests in the Chicago Archdiocese.

"American Catholics know him as a balanced man, a man of prayer," the radio said.

It added: "It has been observed that accusations of this kind are sometimes made against U.S. priests in order to obtain compensation money."

## Cardinal Bernardin denies accusations of teen sex abuse

(Continued from page 1)

and 1977, when he was a minor and a high school student participating in an archdiocesan pre-seminary program.

Cook claimed the abuse has left him permanently disabled, sexually compulsive and depressed. He asked \$5 million in compensatory damages and \$5 million in punitive damages.

He accused Father Harsham of having sexually abused him "continually and repeatedly" over the period in question and pled him with alcohol, marijuana and pornography.

He said then-Archbishop Bernardin sexually abused him once during either his junior or senior year in high school, when Father Harsham brought him to the archbishop's residence.

At the time of the alleged incident, Cardinal Bernardin, already one of the most recognized Catholic Church officials in the country, was president of the National Conference of Catholic Bishops.

Father Harsham, who was ordained in 1968 and on the faculty of St. Gregory College Seminary in Cincinnati during the years 1975-77, is currently a campus minister at the Wright State University Newman Center, near Dayton.

Also named in the lawsuit were:

► Archbishop Daniel E. Pilarczyk of Cincinnati, who was a Cincinnati auxiliary until he succeeded Cardinal Bernardin as head of the archdiocese in 1982.

► Father Francis W. Voelmecke, rector of the seminary in the mid-70s and currently on leave from the Cincinnati Archdiocese to serve as a campus minister at St. Thomas Aquinas Newman Center of Utah State University in Logan, Utah.

Both were accused of negligence in carrying out their duties as church officials.

Cable News Network reported that Cook has AIDS.

Lead attorney for Cook was Stephen C. Rubino of Ventnor, N.J. Last summer Rubino represented three men who accused a priest of the Diocese of Camden, N.J., of having sexually abused them. That suit was recently settled out of court, but the terms of the settlement were not disclosed.

At a news conference in Chicago Nov. 12, Cardinal Bernardin said the charges against him were completely false and he does not remember ever meeting Cook.

"I don't remember this man at all," he said. "It leaves me in a state of bewilderment."

"Everything that is in that suit about me, the allegations, are totally untrue. They are totally false," he said.

"I'm 65 years old and I can tell you all my life I have lived a chaste and celibate life," the cardinal said.

"Those who know me know my life has been an open book," he said.

In Cincinnati Archbishop Pilarczyk said he viewed the accusations against the cardinal as "rubbish and deserving of nothing but contempt."

He said the archdiocese was informed in July of the allegations against Father Harsham and investigated them.

"We found insufficient basis upon which to substantiate the allegation and so informed Mr. Cook's attorney," he said. "Therefore, no further steps were taken under the (archdiocesan) Decree on Child Abuse."

"We did not hear of the accusations against Cardinal Bernardin until today when they were made by Mr. Cook on television. I believe they are rubbish and deserving of nothing but contempt," the archbishop said.

He said the archdiocese would "continue to deal with the whole issue of child abuse as sensitively and responsibly as we can," but he would make no further comment on the lawsuit itself "given the nature of the proceedings which have been initiated."

(Contributing to this story were Jay Cepp in Chicago, Tricia Hempel in Cincinnati and Jerry Filteau in Washington.)



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### CAMPAIGN FOR HUMAN DEVELOPMENT BUILDS COMMUNITIES OF HOPE.

Cardinal Roger Mahony convenes a gathering of Hope in Youth, a Los Angeles coalition of church leaders, parents, teachers, and social service agencies who are working to end gang violence. The coalition receives funding from the Campaign for Human Development (CHD) to provide community support for at-risk young people. CHD, the Catholic bishops' anti-poverty program, funds self-help, community-based projects that are organized by low-income people. CHD's annual appeal is on Sunday, November 21.

# Faith Alive!

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## Biblical people had poetic view of the universe

by Fr. Eugene LaVerdiere, SSS

Space. It has been there all along. But there's a difference.

We used to look up at space, or what we thought was space. We used to look at it from a distance. But then came the Space Age, with human beings going out into space for a close-up look around.

We knew space was big and that there was an awful lot there. Now we are learning that space is much bigger than ever we imagined and we are discovering all kinds of things there.

The Space Age is like the New World, except Europeans did not even know the New World was out there.

When people from Europe sighted the New World on Oct. 12, 1492, it was a little point of light, bobbing up and down on the horizon like a torch carried by a runner. That was very early in the morning, while it was still dark.

Thinking about the world would never be the same.

For most of us, the Space Age really began when photographs of our planets returned from the moon and appeared on our television sets. With those photographs of our planet—deep blue with solid brown continents; swathed in white cloud; floating in silence; surrounded by the deep darkness of space—thinking about our planet was changed forever.

The most dramatic change to accompany the Space Age is not so much in what we have learned and are now able to do as in our point of view.

We used to think of the world as made of huge continents separated by oceans separating peoples from one another. What people did on one continent had repercussions on other continents but did not have to be taken very seriously.

Even so, to think in those terms was thinking big. Now we think of the planet Earth as being rather small, somewhat fragile and a bit lonely in the vastness of space. The continents seem close together. What each one does affects everyone.

The earth is our common home. And what once was regarded as thinking big has become pretty small thinking.

Realizing all this is cause for meditation, old-fashioned meditation on the Space Age viewed from the Garden of Eden.

On the one hand, there is the biblical Garden of Eden with its mysterious fruit, a serpent that speaks and an extremely modest population yearning for knowledge.

On the other hand, there is the Space Age with its atomic particles, electromagnetic radiation, cosmic rays and an insatiable hunger for information.

The difference between the two is obvious. What is not so obvious is the

similarity and, more important, how one can help us understand the other.

Ancient biblical peoples had a simple view of the universe, a poetic view.

Consider the questions God brought to Job:

"Where were you when I founded the earth? Tell me, if you have understanding."

"Who determined its size, do you know?"

"Who stretched out the measuring line for it?"

"Into what were its pedestals sunk, and who laid the cornerstone."

"While the morning stars sang in chorus and all the sons of God shouted for joy?" (Job 38:4-7)

For biblical peoples, the world was an awesome place, too vast, too complex and with too many unknowns to comprehend. To deal with it in human terms without distorting it, they turned to poetry and symbolic language, the language of faith.

One of the finest examples of this comes from the psalmist:

"When I see your heavens, the work of your fingers, the moon and stars that you set in place—What are humans that you are mindful of them, mere mortals that you care for them?" (Psalm 8:4-5)

Space Age realities are even more awesome. We may be living in a new age, but we are still the same old human beings who need to grasp the universe in human terms.

From the earth looking out or from space contemplating the earth, we see the same heavens the psalmist saw, the same moon and stars, with this difference: We see so many more of them, and from up close, and we know so much more about them. But that does not mean we really know them.

Information is one thing. Really knowing is another. We need poetry and symbolic language for what we really do know. For this, there is nothing in all literature to equal the Bible. For one who has faith, its images and poetic grasp of the universe is very satisfying.

We all need to discern what is most basic. It was Albert Einstein who said that things must be made as simple as possible but not more simple than possible.

In the poetic grasp of faith, the Garden of Eden is precisely that, the whole world and the universe seen from a human and divine standpoint, as simple as possible but not more.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)



**SIMPLE VIEW**—Ancient peoples had a simple view of the universe, but for space-age Christians the realities are complex. (CNS illustration and NASA photos)



## The Bible isn't just for experts

by David Gibson

Two obstacles block people from knowing the Bible better.

First is the belief that the Bible ought to be read as if it had been written yesterday. All biblical terms and concepts are taken to convey nothing more nor less than they convey in our own 20th-century culture.

The second obstacle is the belief that since the Bible was written for people with a different mindset in a long-ago culture, we on the eve of the 21st century can't hope to "get it."

In the first case, the assumption is that

a little knowledge of biblical culture won't help us and isn't needed. In the second case, the assumption may be that only experts on ancient life can expect to benefit from the Bible.

But the Bible isn't just for experts. Thousands of parish Bible groups seem to prove that point every year.

And a little knowledge of the culture, mindset and times from which Scripture emerged does help us read the Bible with a fresh set of eyes.

Then our understanding of the Bible expands: we see that not only does the Bible address people today, it does so more greatly than we suspected.

(David Gibson edits *Faith Alive!*)

### DISCUSSION POINT

## Biblical figures can be role models

### This Week's Question

How is your life anything like that of a great biblical figure like Paul, Mary, Lazarus or Elizabeth?

"Job's life reflects most of us in its difficulties and tragedies—the life of quiet desperation. And yet, meaning continues to be served up to us in quiet, subtle ways and we know the source." (Steve Botos, St. Clairsville, Ohio)

"I feel like my life is like that of Abraham since I always want to be settled and God is always calling me away from my 'settledness' to something better." (Richard Cain, Wheeling, W.Va.)

"I have found different times that I have related to different biblical figures. Sometimes I have felt like Jeremiah in that I have had to say things I really didn't want to have to say. I tried to avoid saying it, but it kept coming back. If it's really from God, it's not going to go away." (Joan O'Loughlin, Manchester, Conn.)

"My life is like Mary's in that we are both mothers and homemakers. . . . Like Mary, my life has had unexpected things. And like her, I try to say 'yes' and trust in God's love

for me. I try to live with her through the day because the challenges she faced are a lot like the challenges I face." (Mary Mulvey, Dallas, Texas)

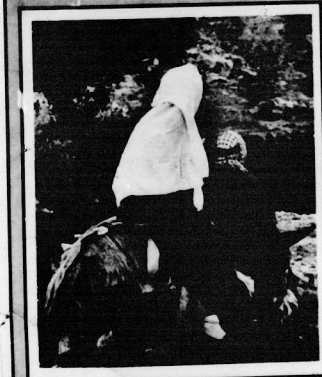
"Paul's life helps me put suffering in my life in the right context. For example, our kids are in public school and we find ourselves discussing a lot of issues with school officials. When we express concern about the content of certain classes, they will remove our children. But because we're not 'politically correct,' we're written off. Paul's life tells me that I should not expect to always be respected and I shouldn't be afraid of it." (Dave Halpin, Chatterbox, Ind.)

"My husband is not a believer; Mary at the foot of the cross is my model. I could have a lot of anger, but I try to have her peace and joy and hope." (Martha Currie, Irvine, Texas)

### Lend Us Your Voice

An upcoming edition asks: How did a good discussion of a moral principle get started in your home?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St., N.E., Washington, D.C. 20017-1100.



# Christians can 'trace' their own Biblical roots

by Father David K. O'Rourke, OP

I spent a fair amount of time on the Temple Mount—where the mosque known as the Dome of the Rock now stands—during my first visit to Jerusalem years ago.

It is the historic city's most historic spot, site of the great temples built by Solomon and Herod the Great.

For many centuries, the Mount has been a Muslim sanctuary. Muslim Arab police maintain order in the name of the Israeli government.

Because of its associations with Jesus' life, and because of its beauty, the place lends itself to prayer.

But my host made one point firmly: "Don't pray here. Especially don't look like you're praying."

What a strange order. But being on foreign turf, I did what I was told.

However, a small group of Christian pilgrims about 100 feet from me didn't know any better and opened up their Bibles and began to read.

Immediately an Arab passing near them shook his finger "no," and said, sternly, "You have your own places."

What was going on?

For Christians in the West, religion is often looked at as personal, private and spiritual.

But in much of the world, and certainly in the Near East, religion is public. And it is proprietary. Prayer is a way of saying whose land it is.

If you pray there, it is your land. If someone else tries to pray to his God on your land you stop him, or the next thing you know he will say it is his land.

In the time of the prophets, in the time of Jesus, in the time of Mohammed, of Crusades and even up to today, people in

the Near East have seen prayer as public. It is something you do as a member of a people or a tribe.

Praying is what your people do, it is part of who you are. You do it in this prescribed way and in this holy place.

But that's not the whole story. We also find echoes of our way of thinking. Nowhere is it more evident than in the prayer Jesus taught his followers.

In telling them to call God Abba, or Father, Jesus introduced a familiarity we can relate to.

Granted, we don't know how children viewed their fathers 2,000 years ago. But the Gospels hold clues. In one example, Jesus said, "The father loves the son, and teaches him all he knows."

Does this only refer to God the Father? There is no good reason not to see it also as referring to the way ordinary parents raised children at a time when much education took place at home.

When John the Baptist's father, struck dumb when he doubted that his aged wife would have their son, was asked to give the name for his son, he requested a writing tablet—the kind fathers used to teach letters to their children.

John the Baptist was a week old, and already his parents had his school supplies!

Another touching human example of how much these ancient people, who differed much from us, resembled us nonetheless, especially on the level of the heart.

(Dominican Father David K. O'Rourke is the pastor of St. Dominic's Church in Benicia, Calif., and is a free-lance writer.)



STORIES OF CREATION—Semites did not think in abstractions or logical propositions, but in graphic stories. They experienced God's creative power and then told the stories of creation. (CNS illustration by Caele Lowry)

## Bible stories can teach us a lot

by Fr. John J. Castelot

Semites did not think in abstractions or logical propositions, but in graphic stories.

They didn't "argue" to the divine creation of the universe. Instead, they experienced God's creative power and then told the stories of creation. There are two quite different ones right at the beginning of the Bible.

When someone asked Jesus: "Who is my neighbor?" (Luke 10:29), we would expect a definition of "neighbor" in 25 words or less. How did he answer? By telling the story of the Good Samaritan.

There is not one "definition" of God in

the Bible, but countless stories based on the people's experience of God.

The ruling theme of Jesus' preaching is the reign of God. But, central though it is, it is never defined. Instead, in parable after parable we are told what it is "like."

Biblical people lived in another culture. Their mental processes and modes of expression were sometimes startlingly different from ours. But they were basically the same, with the same needs and desires and preoccupations. To connect with them, we have to recognize and get behind differences in order to let them communicate with us. They have so much to tell us—but in their own way!

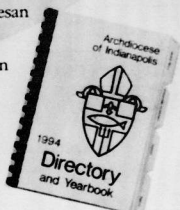
(Father John Castelot is a Scripture scholar, author and lecturer.)

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FEAST OF CHRIST THE KING

The Sunday Readings

Sunday, Nov. 21, 1993

Ezekiel 34:11-12, 15-17 — 1 Corinthians 15:20-26, 28

— Matthew 25:31-46

by Fr. Owen F. Campion

Today the church concludes its year of worship and reflection, the Liturgical Year, and it closes this year with a radiant and unrestrained tribute to Jesus the Lord as the king of all who love God, and indeed as the king of all things created. This is the feast of Christ the King. The first reading for this feast is from the ancient book of Ezekiel.

Ezekiel stands among the greatest of the ancient Hebrew prophets. He is popular also among those who read the Scriptures privately for their own inspiration and wisdom. It is easy to see why Ezekiel is regarded as a great prophet, and why his writings are popular. He addressed issues of life directly and without hesitation, and he was a most eloquent writer.

Few details are known about some of the prophets. In the case of Ezekiel, however, it is known that he was a priest. This suggests that he would have been educated in or, and religious obligations would have been his pressing concern.

The reading features the image of God as a shepherd. Sheep-herding was a widespread occupation among the people who were Ezekiel's contemporaries, and this image would have been easily grasped.

To portray God as a shepherd, a stronger than a warrior or an overlord, is a rather message. It emphasizes the need that all people have for God, as well as God's loving response. It is not that God is strong and people are weak. Rather it is that the *image of human weakness*. God stands able and ready to supply whatever is lacking. God leads us through darkness. God never abandons us. This is the message of Ezekiel; Ezekiel's understanding of God as king.

St. Paul's First Epistle to the Corinthians is the source of this feast day's second reading.

In Paul's day, in the first century A.D., Corinth was one of the most important cities of the Roman Empire. It was a major commercial center. The traffic of goods and the passage of people through Corinth was enormous. The city was immense in size for its time, and was very sophisticated. It was dedicated to Aphrodite, the goddess of love and sexuality, and it was deserving of this association. Corinth was known throughout the empire not only as a great, wealthy city, but as a place of excess and virtually the world capital of lust and physical exploitation.

It was no easy task to remain a faithful Christian, to be part of a tiny minority, in a city so given to human satisfaction. The Corinthian Christians needed extraordinary strength to be chaste and generous.

St. Paul wrote at least twice to them, encouraging them, warning them, rebuking them, challenging them, exhorting them. His two letters to Corinth are among his most forceful.

In the letter read today, Paul reminded the Christians of Corinth that since they had united themselves, heart and soul, with Jesus in their faith, then they could expect to be united with Jesus in the Resurrection. Just as Adam brought death by sinning, so Jesus brings everlasting life to all who earnestly turn to God. But this is possible because the Lord was obedient unto death, and because the Lord overcame death, and because the Lord ever lives.

St. Matthew's Gospel supplies this Liturgy of the Word with its Gospel lesson. Matthew's Gospel depicts God as a good and loving shepherd, as did Ezekiel. It also reminds us that the followers of Jesus, the sheep of the Lord's flock, have the option of obeying God or not. Their choice is the basis upon which they will be judged.

Reflection

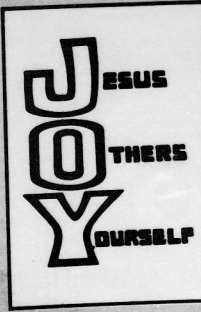
Today, in this feast, the church celebrates Jesus as a king. It is an unusual image for Americans, although it is not an image as outmoded as most Americans presume. Of the seven major industrial powers today, three—Britain, Canada, and Japan—are monarchies. Of the 12 nations within the powerful European community, six are monarchies. Of the 12 countries in NATO, the North Atlantic Treaty Organization, seven are monarchies.

In each case, the monarch represents the highest of national traditions and authority. It is to the monarch that people give their fidelity, not to the politicians who come and go. In 1945, when World War II ended, the people of London massed before the palace to cheer King George VI, not before Winston Churchill's home to cheer the prime minister of the war days. At the same time, the people of Norway celebrated the return of normal life to their country when King Haakon VII returned from exile, not when the politicians again took charge as the Germans retreated.

In this is a pale reflection of Christ the king. We are loyal to the Lord in good times and bad. He stands above every situation as the king in the Old Testament concept of monarchy. We are in need. The king is mighty and protects us. The king, the good shepherd, leads us to our eternal home. He is Christ, the king.

Dear Lord, as eventide is nigh,  
I lift my humble prayer on high.  
Did I today take time apart  
To seek your presence in my heart;  
To lift my soul in joyful hymn,  
Drink from your cup filled to the brim  
With joy, with pain, with love and life,  
Accept alittle both peace and strife;  
To choose, while walking close to thee,  
To sacrifice a part of me;  
Give not from surplus, but from store,  
Embrace each stranger at my door;  
To cherish those you've set apart  
In deepest love within my heart,  
And bear therein my brother's pain,  
Live for your glory, not my gain?  
When once more morning lights the skies,  
And veil of sleep lifts from my eyes,  
May I in all I do and be  
Become an offering to thee.

by Glenn Hogg  
(Brookville resident Glenn Hogg is a member of St. Peter Parish in Franklin County.)



Daily Readings

Monday, Nov. 22  
Cecilia, virgin and martyr  
Daniel 1:1-6, 8-20  
(Response) Daniel 3:52-56  
Luke 21:1-4  
Tuesday, Nov. 23  
Clement I, pope and martyr  
Columban, abbot  
Blessed Miguel Agustín Pro,  
priest and martyr  
Daniel 2:31-45  
(Response) Daniel 3:57-61  
Luke 21:5-11  
Wednesday, Nov. 24  
Andrew Dung-Lac, priest  
and martyr,  
and companions, martyrs

Daniel 5:1-6, 13-14, 16-17, 23-28  
(Response) Daniel 3:62-67  
Luke 21:12-19  
Thursday, Nov. 25  
Seasonal weekday  
Daniel 6:12-28  
(Response) Daniel 3:68-74  
Luke 21:20-28  
Friday, Nov. 26  
Seasonal weekday  
Daniel 7:2-14  
(Response) Daniel 3:75-81  
Luke 21:29-33  
Saturday, Nov. 27  
Blessed Virgin Mary  
Daniel 7:15-27  
(Response) Daniel 3:82-87  
Luke 21:34-36

THE POPE TEACHES

Laity live their world vocations

by Pope John Paul II  
Remarks at audience Nov. 10

In our catechesis on the role of the laity in the church, we have seen that it is characteristic of the lay faithful that they live their Christian vocation "in the world."

In baptism, the lay faithful have received a call from the Lord and a mission in the church and in the world. Their Christian vocation demands that they grow in intimate communion of life with Jesus Christ.

Whether the laity carry out their apostolate in the family, in the workplace, in social service, or in promoting justice, charity and

peace, their work will bear lasting fruit for salvation only if it is done in union with Christ and with the help of his grace.

The earthly life of Christ is a perfect model for the lives of his disciples.

By his own life in the world, Jesus gave new and inconsistent value even to the most humble actions of everyday existence.

His followers, living by the light of faith, are called to unite themselves each day to Christ's redemptive work, and especially to the saving mystery of his Cross.

In this way, they enable the leaven of divine grace to penetrate every aspect of their lives and activity in the world.

SAINTS OF THE WEEK

Martyrs of Vietnam are a few of those who have met persecution

by John F. Fink

Next Wednesday, Nov. 24, the church commemorates 117 martyrs of Vietnam. They are among our most recent saints. Pope John Paul II having canonized them on June 19, 1988. (My breviary doesn't have them in it since it was published in 1976; I really should get a new breviary.)

The Vietnamese martyrs were killed at various times between 1820 and 1862. Although they were killed in Vietnam, not all were Vietnamese. Some were French and Spanish missionaries.

The 117 who have been canonized are only a few of hundreds of thousands of Vietnamese who were killed for their faith during the 19th century. It is estimated that between 100,000 and 300,000 were killed during the 60 years after 1820.

Persecution, though, came to Vietnam well before the 19th century. The country, in fact, has had few periods of time when Catholics were free to practice their religion. Christianity first came to Vietnam through Portuguese Jesuits in 1615. They opened their first mission at Da Nang mainly to minister to Catholics who had escaped from Japan because of persecution there.

Persecution of Catholics in Vietnam began in 1723. It came in waves, with periods of relative quiet.

The most prominent of the martyrs is Andrew Dung-Lac, a priest who was beheaded on Dec. 23, 1839, along with Peter Thi, also a priest.

Andrew was born in 1785. Although his parents were pagans, they sent him to a Catholic catechetical school. Andrew was baptized and, when he grew up, ordained in 1823.

Andrew worked in several parishes before he was arrested for the first time. This time, though, he was released after his congregation took up a collection for the Vietnamese official. After his release, Andrew changed his name from Dung to Lac and moved to another part of the

country. However, he was arrested again on Nov. 10, 1839, when he went to Father Peter Thi to go to confession. Once again, money bought their freedom for a short while. The third arrest, though, resulted in their being taken to Hanoi and beheaded.

After their martyrdom, persecution quieted down for a while, but resumed again in 1847 when the emperor suspected foreign missionaries and Vietnamese Christians of sympathizing with the rebellion of one of his sons.

A third persecution occurred in 1862 when 17 laypersons, one of them a 9-year-old boy, were executed.

The martyrs commemorated next Wednesday were beheaded at four different times, the first in 1900, the second in 1906, the third in 1909 and the last in 1951. However, they were all canonized together.

The church in Vietnam grew despite the persecutions. In North Vietnam, the Catholic population reached more than a million and a half in 1954, when communist persecution forced 670,000 of them to abandon their homes and flee to the south. At the time of the Vietnamese War there were an estimated 830,000 Catholics still in North Vietnam, many of them in prison. Meanwhile, in South Vietnam, Catholics were enjoying the first decade of religious freedom in centuries.

In 1989, the late Archbishop Edward T. O'Meara of Indianapolis and two other U.S. bishops traveled to Vietnam at the request of Vietnamese bishops. When they returned, they issued a statement in which they said, "The church in Vietnam is alive and vigorous, blessed with strong and faithful bishops, dedicated religious, and courageous and committed laypeople. . . . The church in Vietnam is living out the gospel in a difficult and complex situation with remarkable persistence and strength."

Today, of course, all of Vietnam is under communist rule.



## QUESTION CORNER

## Inclusive language sparks debates

by Fr. John Dietzen

Our Scripture study group is a real joy. We often find your column a big help, and hope you can enlighten us on sexually inclusive language. Why is this subject discussed so much today? Couldn't the Bible use words that include women as well as men? I think what most of us wonder is: Why such a problem with including both sexes whenever possible? (New York)

As you must be aware, the questions you raise are hopelessly complicated but are enormously interesting and useful questions. I would offer three observations which seem worth serious consideration by your group.

First, any language in daily use by a group of people undergoes continuous change. New words and meanings, even new grammatical structures, are always developing.

When I was growing up, "gay" meant joyful, exuberant, happy. To be called gay was a compliment.

A pusher was one who demonstrated personal initiative, until the drug culture changed that.

There's no doubt that words like man and mankind now carry at least some different sense than previously when a more universal meaning was understood and accepted. Even dictionaries define man with different nuances today than they did two generations back.

In today's social ferment, this shift is to be expected, especially since English, in grammar and vocabulary, is linguistically one of the more sexist languages, broadly expressing gender stereotypes to the detriment of one sex or the other. We always need to respect this reality and the transitions I mentioned when we write or speak, and especially when one language is translated into another.

Second, holy Scripture is a special case. Here, it is not enough simply to translate passages into modern, current English or any other language.

We believe that God's revealing of himself, as recorded in Scripture, was not an ethereal, timeless, unattached event outside the daily gritty limitations, and even sinfulness, of the people themselves. Revelation happened in specific cultures, with all their peculiarities and weaknesses, and that's the way it has come down to us.

We may abhor the slavery taken for granted by Paul and

numerous Old Testament writers. We may be embarrassed by the way women were grouped with oxen and asses in the Ten Commandments (Exodus 20:17).

But we are unfaithful to Scripture, and to revelation, if we divorce these sacred writings from their historical contexts, and "correct" Jeremiah, or the authors of Deuteronomy, or Luke, or Paul, as if they possessed the same moral and social and political sensitivities we have.

In other words, biblical translations must be faithful to Catholic teaching, regarding God's activity "in human history as it unfolds" (U.S. bishops' "Criteria for Evaluation of Inclusive Language in Scripture Texts Proposed for Liturgical Use," November 1990).

The Revised New Testament of the New American Bible (Catholic) explicitly deals with the need for gender-inclusive language. The introduction explains that discriminatory language should be eliminated when possible, but "the text should not be altered in order to adjust to contemporary concerns." Thus, for example, it retains the word "brothers" in its inclusive sense, since no corresponding English word includes both sexes.

As I have discussed more at length in previous columns, particular care is required when we attempt to deal sensitively

but faithfully with Scriptural gender-related language about God and the persons of the Trinity. Other biblical concerns are involved, of course, but these are among the essentials.

One final consideration is that our language—the way we speak about people, events and ideas—is far more rooted in our real culture than we usually realize. Scholars of linguistics generally accept as a "given" that language rises out of the social behavior in a culture, not vice versa.

In other words, as long as society continues its economic, social and political sexual discrimination, genuine sex-inclusive language will never take hold among us. (Incidentally, the way this applies to racial discrimination is another, but similar, story.)

Some may not like to hear it, but experience tells us that if we want language to change, society must change. The fact that our sensitivity to language discrimination is far greater than it was 50 years ago shows that our culture is beginning to move. When we have moved a lot more, we will, I believe, be much more comfortable with appropriate gender-related language, and with how we relate to the language of the Bible. (Send questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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## FAMILY TALK

### Everyone needs friends

by Dr. James and Mary Kenney

Dear Dr. Kenney: I want to be with people, yet as I grow older I find myself increasingly irritated by them. I value my privacy and I want time for myself. Then I get lonely. I swing back and forth, but I'm finding that I have less tolerance for others. I certainly want to have friends, but some of my relationships seem to have too many conflicts. Is friendship worth the trouble? Is something wrong with me? (Iowa)

Answer: Yes, relationships are worth the trouble, and no, nothing is wrong with you. Most of us become less flexible and tolerant as we grow older. The problem has a physical basis in aging and is something you must deal with because you, along with the rest of us, need relationships.

To relate means to connect, to make contact, to be in touch, to work together with, to become involved with, to be not comfortable with relating. To need someone else violates the American myth. Americans like to see themselves as independent, to "go it alone."

The pioneer and the cowboy tamed a continent alone. Astronauts are chosen and valued for their ability to withstand the loneliness of space. Teen-agers strive for independence. Almost all Americans demand personal privacy. Yet living human is not a solo act. Whether we like or hate someone, we are relating.

Our experience tells us we need others. We need farmers to produce our food, builders to put up our houses, manufacturers to produce durable goods, medical care for our accidents and ailments. And we need friends. Loneliness and alienation are hard to endure.

Babies need creature comfort. They need to be nurtured with physical touch, holding, hugging. Without such stimulation from another, babies literally die. We all need constant stimulation. The ultimate stimulation for one human being is another human being. No wonder that a common farewell is to say: "Keep in touch!"

God made clear that we are to relate to one another. Jesus told us that in order to be saved we must love our neighbor—anyone who crossed our path was our neighbor.

We need one another—for the necessities of life, for nurture, for self-esteem, to avoid loneliness, and for love. (Address questions to the Kennys, 219 W. Harrison St., Suite 4, Bensenville, Ind. 47078.)

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# The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

## November 19

St. Charles, Bloomington, will celebrate a Charismatic Mass at 7:30 p.m.

☆☆

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

St. Andrew, Richmond, will hold its 50 and Over Dinner and Eucharistic service at St. Andrew Parish Center. For more information, call 317-962-3902.

☆☆

Little Flower Parish, 13th and Boonville, will hold a Monte Carlo beginning at 7 p.m.

## November 19-20

The Beech Grove Benedictine Center will conduct a retreat, "Thankfulness of the Heart." For more information, call the center at 317-788-7581.

☆☆

St. Jude Guest House, St. Meinrad, will hold a weekend retreat, "Three People Meet Jesus," with Benedictine Father Kurt Stasak. For more information, call the house at 812-357-4585.

☆☆

Chatard High School will hold its Holiday Bazaar in the cafeteria to benefit the school's music organization. Tables may be reserved by calling the music department at 317-251-1451 by Nov. 15.

☆☆

Holy Rosary Parish, Seelyville, will hold a Christmas bazaar on Fri. from 9 a.m. to 7 p.m. and on Sat. from 9 a.m. to 3 p.m. For more information, call the church office.

## November 19-21

Cathedral High School drama department will present its fall play, "The Crucible," at 7:30 p.m. in the school auditorium, 5225 E. 56th St. Tickets are \$5 at the door; reserved seating is \$7. For more information, call 317-542-1481.

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## November 20

The Catholic Alumni Club of Indianapolis will gather at Dan's for pizza and video's Call Dan at 317-842-0855.

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The Catholic Charismatic Renewal will hold a "Life in the Spirit" seminar at Holy Name Church, Bloomfield. For more information, call Mary Ann Crabb at 812-354-2992.

☆☆

The Catholic Alumni Club of Indianapolis will play volleyball at 7:30 p.m. at St. Lawrence gymnasium. Call Jan at 317-786-4509.

☆☆

Our Lady of Perpetual Help, New Albany, will host its "Harvest of CRAFTS" fair from 9 a.m. to 2 p.m. in Wagner Hall.

☆☆

Positively Singles (formerly Northside In-Betweens) will hold a pitch-in Thanksgiving feast at 7 p.m. at St. Matthew, Lawless room. \$3. R.S.V.P. to Cheryl at 317-578-4254 or 317-269-1877.

☆☆

The Young Widowed Group will meet at Carolyn Denry's house, 254 Senator Way in Westfield, for a cruise party at 7:30 p.m. Call Carolyn at 317-446-6183.

☆☆

A pro-life rally will be played at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter St.

☆☆

St. Bernadette Church, 4826 Fletcher Ave., will hold its Christmas Bazaar from 10 a.m. to 6 p.m. on Saturday and 9 a.m. to 1 p.m. on Sunday. For more information, call the church office.

☆☆

St. Luke Church, 7575 Holiday Drive, East, will hold its Christmas Bazaar from 9 a.m. to 7 p.m. on Saturday and from 8 a.m. to 2 p.m. on Sunday. For more information, contact Bob Schultz at 317-259-4373.

☆☆

The Catholic Alumni Club of Indianapolis will hold a general meeting at the Archbishop

☆☆

## November 21

St. Monica, 6131 N. Michigan Rd., will celebrate a Latvian Mass at 2 p.m. with Father John Betans will preside. Latvian music and dance.

☆☆

O'Meara Catholic Center, room 206 at 6:30 p.m.

☆☆

The regular monthly card party, sponsored this month by the Society of St. Vincent de Paul, St. Patrick Conference, will be held at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25.

☆☆

Providence High School will host an Open House from 1-4 p.m. All interested parents and students in grades five through eight are invited. For more information, call the school at 812-945-3350.

☆☆

The Oblates of St. Benedict of Our Lady of Grace Monastery will hold a general meeting from 2-5 p.m. For more information, call 317-787-3287.

☆☆

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆

St. Bridget Church, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3335.

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆

The Altar Society of Holy Name Church, Beech Grove, will have its annual Christmas Bazaar and Homemade Chicken Noodle Dinner from 12:30-5:30 p.m. Adults, \$3.50, kids K-6, \$2. Santa arrives at 3 p.m.

☆☆

Bishop Chatard High School will host an open house for all interested parents from 1-3 p.m. The main presentation begins at 2 p.m. and guided tours will take place before and after the presentation. For more details, call 317-251-1451.

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The Catholic Widowed Organization will hold its Thanksgiving Party at 4 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call Mary at 317-887-9388.

☆☆

St. Monica, 6131 N. Michigan Rd., will celebrate a Latvian Mass at 2 p.m. with Father John Betans will preside. Latvian music and dance.

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WANDER © 1993 CHD Graphics

ing will follow the Mass. Archbishop Daniel M. Buehlein will be present.

☆☆

St. Meinrad Seminary will present a St. Cecilia organ concert at 2:30 p.m. with Dr. Melvin Dickinson, organ professor at the University of Louisville. It is free and open to the public. For more information, call Barbara Crawford at 812-357-6501.

## November 22

Catholic Charismatic Renewal of Central Indiana will hold a Charismatic Mass at St. Augustine, Jeffersonville. Teaching begins at 6:30 p.m. Mass at 7:30 p.m. Father H. Kneuevan will celebrate.

## November 23

Holy Family, New Albany, will host "Adult Share," with Father John Jodi at 7 p.m. The topic will be Christian values, morality and spirituality. For more information, call Sandy Barsbach at 812-944-6283.

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St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to the Blessed Mother

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from 7-8 p.m. For more information, call 317-786-7517.

☆☆

The prayer group of St. Lawrence, 6944 E. 46th at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8005.

## November 25

St. Roch, 3400 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and benediction from 7-8 p.m. in the church. Everyone welcome. Call 317-784-1763 for more information.

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A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

☆☆

Our Lady of Lourdes Church, 5330 East Washington St., along with Irvington Methodist Church, Irvington Presbyterian Church, Downey Avenue Christian Church, Emerson Avenue Baptist Church and Ellenberger United

☆☆

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Church of Christ, will host a Thanksgiving Day dinner in the school cafeteria at 12:30 p.m. The cost is \$1.75. For reservations, call 317-356-7291.

November 26

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

November 26-28

Mt. St. Francis Retreat Center will hold a "Serenity Retreat" for individuals and loved ones with alcohol addiction. For more information, call 812-923-8817.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples preparing for marriage. For more information, call Fatima at 317-545-7681.

November 27

A pre-life rosary will be prayed at 9:30 a.m. at the Eastside Clinic, 2951 East 38th St. Everyone is welcome.

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The Young Widowed Group will go to Churchill Downs Race Track in Louisville. They will leave St. Matthew Church, 4100 E. 56th St., at 8 a.m. Cost is \$12.

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A pre-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter St.

November 28

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 3 p.m. Refreshments will follow in the parish meeting room. For more information, call 317-637-7309.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

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St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

The Sisters of St. Benedict at Our Lady of Grace Monastery invite anyone interested to join them for an evening of praise at 5:15 p.m. For more information, call 317-787-3287.

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The Catholic High Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members welcome. For more information, call 317-872-6407.

☆☆☆

The newly formed Sts. Francis and Claire Parish will celebrate its inaugural Mass at 11 a.m. at Center Grove Middle School, Morgantown and Stones Crossing Rds. Masses will be celebrated there every Sunday at 11 a.m. thereafter.

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# Court lets stand abortion law mandating parental consent

by Catholic News Service

WASHINGTON—The U.S. Supreme Court has let stand a Mississippi law requiring an unmarried woman under age 18 to get the approval of both her parents or a judge before obtaining an abortion.

The justices without comment Nov. 15 declined to review a ruling handed down in May by a three-judge panel of the 5th U.S. Circuit Court of Appeals in New Orleans that declared the parental consent law constitutional.

The law requires a doctor to get written permission from both parents before performing an abortion on single women under 18. One parent's consent is sufficient only when the parents have divorced, when one parent is not available in a reasonable time or when the pregnancy has resulted from incest by the father.

The only alternative to parental consent would be for the woman to get the approval of a state court judge. She must show she is mature and well-informed enough to

make the decision on her own or that the abortion would be in her "best interest."

In its May ruling, the three-judge panel had said that the law was a constitutionally permissible way for the state to "express profound respect for the life of the unborn" and gave women under 18 enough alternatives to the two-parent consent.

The law was adopted in 1986, but because of legal challenges did not go into effect until July after the appeals court refused to reconsider its decision.

The appeals court's 2-1 opinion overturned a ruling by a federal judge who struck down the law as unconstitutional.

Abortion clinics and doctors challenged the law, arguing in their Supreme Court appeal that they were entitled to present evidence at a trial to prove the law poses an undue and unconstitutional burden on a woman's right to an abortion.

Laws have been passed in 36 states requiring that a young woman notify or obtain the consent of at least one parent or an adult family member before obtaining an abortion.

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# Youth News/Views

## Speakers urge youth to evangelize their peers

by Missy Hoop

The 1993 National Catholic Youth Conference in Philadelphia commenced with a grand welcome by Father Charles Pfeiffer, the director of the Office for Youth and Young Adults in the Archdiocese of Philadelphia, on Nov. 11 on the steps of the Franklin Institute in this historic city.

Philadelphia Mayor Ed Rendell was among the dignitaries present for the opening ceremony.

Following the welcoming ceremony at the institute, the 7,000 conference participants representing 14 regions of the United States marched in a candlelight procession to the Convention Center.

Teens later described the four-day conference as an exhilarating experience. Encountering new people, sharing ideas, and evangelizing peers combined to form a spiritual weekend filled with action.

During the first round of workshops, many teen-agers attended a session geared toward "Evangelizing Your Peers." This workshop summed up the purpose of the National Catholic Youth Conference.

Father Steve Ryan, the workshop presenter, encouraged the teens to share the Good News of Christ with others.

"Don't be afraid to share your story because Jesus is alive," he told the conference participants.

Sharing Christ in ourselves with others involves taking risks, the priest said, and is part of the faith journey.

Life is like driving a car, Father Ryan explained. We are the drivers and Jesus is the

passenger who gives us advice along the way.

Though teen-agers may encounter some "potholes" in life, he said, "Jesus—your best friend—is there to provide you strength. So often, these obstacles build you up rather than causing you misfortune."

Youth should not hesitate to reach out to other teen-agers and talk with them about faith, the priest said. "Plant a seed and instill hope in your peers. Everyone is special in God's eyes."

At times, another workshop presenter explained, it is easier to not believe than to believe in God.

"You need strength to believe," she emphasized. "Only a person who risks evangelizing their peers is truly free."

Jesus Christ should be our best friend, teen-age workshop speaker Herbie Fernando told conference participants, because "Christ ties everything together."

The National Catholic Youth Conference gave the 7,000 participants opportunities to make new friends during four days of liturgies, workshops and social activities.

The spirit of the youth symbolized the exuberance of their Catholic faith, and it was apparent that they will return home and continue to "Let the Spirit Ring."

(Bishop Chaturd High School junior Missy Hoop of Indianapolis reported on the National Catholic Youth Conference for *The Criterion*. She is a member of Christ the King Parish.)



**BLESSING**—Chancellor Suzanne Magnan offers a prayer and blessing to youth from the Archdiocese of Indianapolis during a sending forth ceremony before their Nov. 10 departure for the National Catholic Youth Conference in Philadelphia. The conference theme was "Let the Spirit Ring." (Photos by Mary Ann Wyand)



**READY TO GO**—National Catholic Youth Conference participants (front row, from left) Kristen Carry and Amanda Nolte from Sacred Heart Parish in Terre Haute and (back row, left to right) Tonya May and Claudia Devieux from St. Benedict Parish in Terre Haute are excited about their bus trip to Philadelphia for the conference.

## Singing star Mariah Carey thanks God for blessings

by Mark Pattison  
Catholic News Service

Singing star Mariah Carey wishes her parents had taken her to church when she was a child, but nevertheless says faith is important in her life.

Carey said her mother, a Catholic, went to church most of her life. But by the time Mariah was born—10 years after her parents' previous child—they were tired of doing church.

But even without a religious upbringing, the singer said that today she finds faith "very, very important to me. ... I've prayed, and still do, every day. I'm thankful for everything I have, for the ability to sing and make music."

Prayer, she repeated in a recent telephone interview from Chicago, "is a major factor in my life."

In June, she wed her record company's president, Tommy Mottola, at an Episcopal church in New York.

The first thank you on her new album "Music Box" reads, "Dear Lord. As always, I thank you so much for blessing me with the ability to realize my dreams."

Looking back on the absence of religious training, Carey—who added to her string of platinum albums with "Music Box"—said, "I felt kind of badly about that, not being able to go to church and doing a lot of things. ... I felt I was missing out on something the other kids had."

Mariah Carey is scheduled to appear on a Thanksgiving night television special on NBC.

Her life is yet another version of the rags-to-riches story. Growing up in a single-parent family in New York—her parents divorced when she was age 6—she said she considered herself an "ugly duckling" in her teen years.

But because of the influence of her



**TALENTED VOCALIST**—Popular singer Mariah Carey thanks God for the blessings in her life. She will be featured in a Thanksgiving night special on NBC. (CNS photo from NBC)

mother, an Ireland-born opera singer, Carey took easily to music. She started singing in studios at age 13, moved out on her own at 17, and started singing backup to vocalist Brenda K. Starr.

It was Starr who gave a demo tape of Carey's songs to Mottola. It was not long before a career, and a romance, took off.

Still in her early 20s, Carey said her own life can be an example for young people: "The main thing that kept me going was my own dream of being a singer. That's what kept me going."

But whatever a young person's dream is, the talented vocalist said, "Don't look at it as a dream. Look at it as a reality."



**SECICINA OPEN HOUSE**—Secicna Memorial High School students Paul Edson, a junior from Holy Spirit Parish, and Jennifer Bittel-meyer, a sophomore from Our Lady of Lourdes Parish, welcome guests to the Indianapolis East Deaconry Interparochial high school (above) with a little help from a "friend" on Nov. 7 during the school's 40th anniversary open house. The mannequin models a school sweatshirt and hat which are available for sale as commemorative attire to mark Secicna's four decades of academic excellence. Secicna senior Chris Owens, also a member of Holy Spirit Parish, listens to a Social Studies presentation for prospective students and their parents (right) before guiding the guests to the next information session in another department. A poster of Uncle Sam behind Chris points out the merits of military service. During Secicna's open house, hundreds of eighth-grade students and parents toured the school and spoke to faculty members and students about academic and athletic programs and extracurricular activities. During November, Catholic high schools in the archdiocese have sponsored open houses to encourage eighth-graders to pursue a Catholic education during their high school years. (Photos by Mary Ann Wyand)





# Campus Corner

## Marian College S.O.S. shows volunteer spirit

by Elizabeth Bruns

Once again, there are some great volunteering efforts being done by the students on the campus of Marian College. The Student Order of Sociologists (SOS), the campus sociology group, is to be commended for its volunteer efforts. SOS is a small group, but very vibrant when it comes to 'getting involved.'

The purpose of the SOS is three-fold. First, it tries to provide a forum in which students can expand their consciousness through informal discussions of issues relevant to the field of sociology and sociology students. Secondly, it tries to promote an identity among members and serve as a base for social activities. Thirdly, it tries to encourage promotion of and involvement in social service activity.

The group has three officers: Raye Marske, coordinator of group identity; Michelle Zavala, coordinator of social service; and Carrie Allstatt, coordinator of sociological interest, along with organizational advisor Bill Cisco, associate professor of sociology at Marian College.

Marske is responsible for serving as the spokesperson at meetings. She also takes care of social planning, finances and some advertising. This is her second year as a participant in the club, her first year as an officer.

Zavala makes contacts in the social service field. She also advertizes and organizes the service events in cooperation with other members of the club.

Allstatt invites speakers to talk to the group, coordinates study sessions for the students (many of the members have similar classes) and selects relevant topics for forum discussion.

"In the past, there had been an old sociology club but it went defunct," said Mary Haugh, head of the sociology department at Marian College. "SOS was revitalized about four years ago."

SOS is not restricted to sociology majors only. "We have a lot of sociology students who will bring a friend or a sibling to an

event," said Marske. "... so the numbers of our group really vary from event to event."

"The club was put together for the purpose of creating an identity for the sociology students," said Cisco. "It (SOS) has become a base for discussion of sociological interests—for the students to engage in social service for the community."

Some of the past projects involved organizations such as Catholic Social Services and St. Vincent de Paul Society. On Oct. 19, the group helped clean and set up Catholic Social Services' Christmas Store for needy families.

On Oct. 28, SOS held Alumni Night by inviting sociology students, alumni and faculty to observe what the group and the sociology department are doing. Some of the students who have internships through the department spoke about their hands-on learning and experiences.

On Nov. 15, SOS held a canned food drive and drop off for St. Vincent de Paul Society in its service to the poor.

Since the academic semester is about to wind up, the group will take a break from studying for final exams with a Christmas party. Volunteer service will resume for the spring semester.

One major project that was done last year, Caulk of the Town, was set up through Marian Campus Ministry. SOS was only one of the many clubs at Marian College that participated in the project that Marske calls "an incredibly huge volunteer effort and definitely needed venture."

The project, sponsored by Eastside Community Investment, Inc. involved hundreds of volunteers to weatherize scores of homes in the community for the last seven years. Marske said that they gutted a house last year to prepare it for restoration for a needy family. The company took a year off from Caulk of the Town this year due to other commitments, but will be back next year.

About SOS, Marske says, "We are trying to get some of the students more involved and trying to generate a commitment to the community. A cohesiveness among the

## Marian College 'rounds up the years' for Homecoming 1993

"Rounding up the Years," will be the theme of the Marian College 1993 Homecoming week. The President's Reception is scheduled for Nov. 19, as well as class reunion gatherings, alumni recognition awards and a student program. Nov. 20 will usher in a full day of activities highlighted by a guest speaker and department reunions in the morning, a homecoming cookout at noon and a basketball game followed by an evening of dinner and dancing in the Allison Mansion. For further information, contact the Marian College alumni office at 317-929-0250.

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St. Mary-of-the-Woods College announced that Women's External Degree (WED) student Randa Sue Griffin has been selected to receive a \$1,000 scholarship on behalf of the Oreville Reidenbacher Second Start Scholarship Program.

Griffin was one of 30 Second Start students selected for the award from more than 18,000 applicants nationwide. She was judged on an essay that told how she had demonstrated a commitment to obtaining a college degree while overcoming hurdles in life. Griffin is completing a bachelor's degree in elementary education through the WED Program. Presently, she is finishing field work requirements at several field work elementary schools and will begin student

teaching in January. She will graduate in May 1994.

"I appreciate the continuing encouragement and support I've received from the WED staff, the many instructors and my advisor," said Griffin. "This scholarship will assist me in keeping this spirit alive, accomplishing my goal and allowing my family a dream for a new life."

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Reservations are still available for Marian College Madrigal Dinners on Dec. 9 at 6:30 p.m. and Dec. 12 at 1:30 p.m. Always a festive and popular holiday event, these dinners are held in Allison Mansion on the Marian campus. For reservations, please call 317-929-0288. Tickets are \$21.

☆☆☆

The CALL (Collegians Activated to Liberate Life) group will stop at Indiana University, Bloomington, Nov. 19-21, as part of a continued effort to activate pro-life collegians and bring them together for a semester-long project to take place in Bloomington later this year. The weekend will feature on-site activism including picketing, canvassing, and corner revealing, along with rallies, seminars and leadership meetings. For more information, call Jacinta Goering at 608-256-CALL.



IS THIS A PARTY OR A CLEANING CREW?—Marian College Student Order of Sociologists members and friends take a break while helping clean and set up the Catholic Social Services Christmas Store on Oct. 9.

students can be so beneficial to the students. It is another way of learning."

And how about Marian College? Marske can't say enough about how much she likes the school. "Marian is a wonderful school—it is so good for the students. The classes are small and

personal, and teachers know you as a person, not a number."

"The whole concept (of SOS) is all within the spirit of having fun and doing something of worth with a general pattern for growth and development. It is a group of comradery," said Cisco.

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# Thousands seeking escape in Europe from war and poverty

by Agostino Bono  
Catholic News Service

ROME—Hundreds of thousands of people seeking escape from poverty and war are knocking on the doors of Western Europe, but governments are barring their way.

The situation worries Catholic officials, who are being hampered in their efforts to aid suffering people. They also are alarmed by increasing, sometimes violent, anti-foreigner sentiments emerging in Western European societies.

A two-fold phenomenon is at the root of the problem:

>Western Europe is passing through an isolationist phase, spurred by rising unemployment and deepening recession.

>At the same time, its overall wealth and political stability make it a promised land for growing numbers of East Europeans and people from underdeveloped countries.

The result is social and political tensions over the issue of allowing greater entry to foreigners, often seen as rivals for dwindling jobs.

The church is responding at two levels.

As bishops complain that foreigners are being made the scapegoats for national problems, Catholic social service agencies are lobbying governments to open their borders.

One of the reasons cited by church officials for opening borders is that Western Europe needs an influx of

economically active people to overcome long-range problems caused by its declining and aging population.

Another reason, they say, is that only a tiny percentage of the world's 18.2 million refugees are looking to Western Europe for a new home, not enough to change the region's traditional ethnic, cultural and religious. Only 557,000 sought asylum in Western Europe in 1992.

Msgr. Luigi Di Iagno, Caritas director for the Rome Diocese, said Italy receives only a few political refugees, but "because of the massive arrival of Albanians in 1991, we still think we are besieged by asylum requests."

After the fall of communism in Albania, several waves of Albanians, totalling more than 20,000, arrived at Italy's borders. Almost all were sent back Italy, following what is the general West European practice, regarded them as escapees from economic rather than political hardships.

Italy has one of Western Europe's most restrictive policies and only 2,500 people sought Italian asylum in 1992.

By contrast, the number seeking asylum in Germany, where the policy is more open, was 436,000.

In Germany, however, application is strict. Many come, but few are chosen as refugees. During the first five months of this year, only 976 people got refugee status out of the 192,197 cases processed.

In July, more restrictive German measures went into force.

Many Catholic officials see the refugee situation as part of a wider problem of West European governments trying to

stem the overall migratory flows from poorer parts of the globe.

This has resulted in a cutoff in immigration, forcing people to seek other means of entering Western Europe.

"The immigration stop is a root cause for the increasing numbers of asylum seekers since 1989," said Belgian Jesuit Father Jef Van Gerwen, a social science professor at the University of Antwerp, Belgium, and an adviser on refugee policies to several European Catholic organizations.

The immigration halt means that many people who previously would have applied as immigrants are now claiming to be refugees, he said.

Asylum requests in 1992 were four times those of 1982.

A main reason for the immigration cutoff was fear that the collapse of the Iron Curtain would cause East Europeans to stream into the wealthier West. There is some justification for this worry as 60 percent of the 1992 asylum requests came from East Europeans.

The problem for these asylum seekers is that international treaties do not recognize economic refugees. Nor do they recognize innocent civilians caught in a war unless the person can prove that he or she is the specific target of persecution.

Refugee status under the 1951 Geneva Convention is limited to people having a "well-founded fear of persecution for reasons of race, religion, nationality, membership in a particular social group or political opinion."

Despite the strict definition, Western Europe continues being "the promised land," said Father Van Gerwen.

"The cultural attraction of the West European standard of living is so strong and so dominant in public mentality and in defining preferences that no immigration pressure could be offset by simple cooperative initiatives, complemented by repressive measures at the borders," he said.

Father Van Gerwen estimated that about 80 percent of the people requesting asylum "are seeking residence for economic reasons."

Most of the others are civilians caught in the middle of a war seeking a safe country to flee to. The best they can hope for under current Western European policies is temporary residency for humanitarian reasons.

People trying to escape the fighting in the former Yugoslavia fit into this category and have found most West European doors tightly shut.

Of the 2.2 million people displaced by the fighting in the former Yugoslavia, 370,000 have been temporarily accepted by their European neighbors, said Father Van Gerwen.

More than 1.5 million remain within ex-Yugoslavian territory, he said.

A 1992 position paper by Caritas Europa, an organization for national Catholic social service agencies, urged opening the door wider to immigrants and people seeking asylum, especially those fleeing war. It favored the adoption of a standard policy for all West European countries.

This standard policy should include immediate access for people whose lives are at risk even though they do not come under the terms of the 1951 Geneva Convention, and guarantees against their being returned to their home country, said Caritas Europa.

Father Van Gerwen, an adviser to Caritas Europa, said that 1994-96 is a critical period for developing a standardized policy.

Under rules governing the European Economic Community, the European Parliament can approve a standard policy during this two-year period. Otherwise, each country has to pass legislation separately.

Catholic organizations can play a role by lobbying Christian Democratic members of the European Parliament to support more open refugee policies, said Father Van Gerwen.

Christian Democrats are taking a centrist position and can forge a majority by allying with rightist parties opposed to relaxed refugee rules or by joining leftist parties favoring open policies, he said.

"It is important that we prove to them that opposition is not a Christian position," he said.

Lobbying must be accompanied by public education programs to inform average citizens that accepting refugees is a way of promoting justice and human rights, he said.

For Australian Jesuit Father Mark Raper, director of the Jesuit Refugee Service, a major stumbling block is that many West Europeans tend to view receiving foreigners as a problem of assimilating strange people with different customs and languages into their societies.

Instead, Western Europe should follow the lead of Canada, the United States and Australia and opt "for policies of multiculturalism through integration," he said.

The aim of integration is to develop pluralistic societies in which different groups can work together, he said.

"But in most European countries these debates are starting far too late," said Father Raper.

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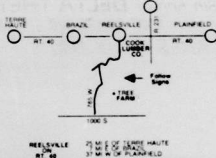
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## Anglican priests resign over women's ordination

LONDON (CNS)—At least 36 of the Church of England's 11,000 clergymen have resigned their ministries over the issue of women's ordination.

According to information made available at the church's General Synod, which on Nov. 11 voted overwhelmingly for the ordination of women, at least 31 of the clergymen were planning to join the Catholic Church and one to join the Orthodox, the synod was told.

The synod's vote followed the British Parliament's passage of laws approving such ordinations and the assent of Queen Elizabeth II to the measure. The synod also overwhelmingly rejected an amendment which would have barred from the ministry those who believe it is impossible for women to be effectively ordained.

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## BOOK REVIEWS

## 'Dear James' is a love story

DEAR JAMES, By Jon Hassler. Ballantine Books (New York, 1993) 436 pp., \$21.

Reviewed by Joseph R. Thomas  
Catholic News Service

"Dear James" is a love story pure and simple, albeit one with an overriding Catholic flavor.

James O'Hannon, a recovering cancer patient, is something of a lonely idealist, although he's not above a decent that seems harmless at the time he begins corresponding from Ireland with Agatha McGee. She is one of the moral, social and educational pillars of an undistinguished, close-knit and somewhat isolated Minnesota community.

The central character in this story, as she has been in other novels by Jon Hassler, Agatha is not only lonely but

depressed over the closing of the Catholic school where she had been teacher and principal, guide and disciplinarian. Further, for years, she has guarded what she considers to be a shameful secret about her only living heir, a secret that hardly seems shocking at all to anyone living in the real world.

Three things set this romance apart from others of the genre. One, both are 70 years old, two, their romance is as chaste as a snowfall in Minnesota's northern reaches, although it comes complete with the requisite twinning hearts, throw, he is a priest.

Among others, the mix also includes a drunken widower who pictures himself married to Agatha; his daughter, a well-meaning but flighty nun; Lillian Kite, Agatha's gossipy best friend; a young Kite; Lillian's jealous and unscrupulous daughter; Frederick "French" Lepat, a slow-witted Vietnam veteran who once roomed with Agatha and now serves as handyman and a bogus Indian

during the summer tourist season; Father Finn, the local pastor; and Father Finn's agnostic brother.

The action, such as it is, swirls around Agatha's yearnings for the resurrection of the emotional stimulus provided by her tall correspondence with O'Hannon after her accidental discovery of his priestly status, her decision to renew the correspondence and then to travel to Rome as part of a study group, and the theft of the nuns' letters from O'Hannon and subsequent disclosure of Agatha's views about her hometown friends.

During that absence she meets O'Hannon for the second time and learns of his cancer and his desire to dedicate what remains of his life to ending the Catholic-Protestant strife in Northern Ireland.

While the book has a few outstanding scenes, the whole strikes one as less than the sum of its parts. Not only is it contrived but it leaves readers—or at least those readers new to Hassler and his Agatha—answering no to the question: Do I really care about any of these people?

(Thomas is a free-lance reviewer and retired editor of The Christians.)

(At your bookstore or order prepaid from Ballantine Books, Westminster Distribution Center, Hahn Rd., Westminster, MD 21157. Add \$2 for shipping and handling.)

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† NORRIS, Clayton Matthew, 15, St. Michael, Bradford, Oct. 29. Son of Glenda Farris and James Norris; brother of Brittany Farris; grandson of Glen and Dorothy Krush and Oval and Georgia Farris; great-grandson of Ona Eckart, Charles and Virginia Norris.

† O'DONNELL, Helen Marie, 85, Our Lady of the Greenwood, Greenwood, Oct. 26. Mother of Patricia "Lacy," sister of Richard Keenan and Charlotte Thomas; grandmother of two.

† OPEL, Patricia A., 58, St. Anthony, Indianapolis, Nov. 4. Mother of Dennis K.; sister of Mrs. DeLuca; grandmother of five.

† PAINTER, Opal Claire, 83, St. Lawrence, Indianapolis, Oct. 26. Wife of Eugene; mother of Patricia, Gene E. and Carolyn English; grandmother of 14; great-grandmother of 31.

† REMMETTER, John A., 74, Little Flower, Indianapolis, Nov. 11. Husband of Loreta; father of Karen Smeltzer, Beatrice Stephens, Madonna Koers, Theresa Howell, Mary Quiet, Thomas J. and Lawrence L.; stepson of Mildred Remmetter; brother of Charlotte Turner; step-brother of William Clark; grandfather of 19.

† RIGHTSELL, Marcella L., 80,

St. Paul the Apostle, Greencastle, Oct. 19. Mother of Mary Margaret Ressler; grandmother of three.

† TINGLE, William H., 63, Prince of Peace, Madison, Nov. 2. Husband of Mary Helen; father of Nancy Grant, Rita Viet and Sherry Luch; brother of R.C. Tingle, Wilbur Tingle and Doris Wilson; grandfather of three.

† TROY, Joseph W., "Jay," 72, Holy Name, Beech Grove, Oct. 21. Husband of Ingeborg C.; father of Donald R. Chiswood, Connie House, Pat Halaker, Tina Halaker, Tommie Finley and Shelly Chiswood; brother of Jerry Prichard and Patricia Canany; grandfather of nine; great-grandfather of three.

† VOLK, Elmer C., 87, St. Louis, Batesville, Nov. 2. Father of Rosemary Prickel, Marcella Paul, Evalena Mohr, Jerry and Shirley Merkel; brother of Raymond, Betty Hull and Rosalyn Gatt-willier; grandfather of 14; great-grandfather of 15.

† WILBERDING, Lawrence J., Sr., 83, Holy Spirit, Indianapolis, Nov. 8. Father of Charles B., Lawrence J., Jr., James A. and Mary G. Meier; brother of Martha McCarthy; grandfather of 12; great-grandfather of five.

## Franciscan Bro.

Hilary Lang, 79, dies on Nov. 1

Franciscan Brother Hilary Lang, 79, formerly of Sacred Heart Parish in Indianapolis, died on Nov. 1, in San Antonio, Texas. Brother Hilary attended school at Sacred Heart before entering the Franciscans of the Sacred Heart Province in St. Louis in 1937.

Brother Hilary professed his vows as a Franciscan Brother in 1939. His first assignment was in Michigan. In 1945, Brother Hilary went to Brazil, South America where he was a missionary for 36 years. In 1981, he returned to the U.S. and was assigned to St. Joseph Priory in San Antonio, Texas.

Brother Hilary is survived by two sisters: Sister of St. Joseph Rose Virginia Lang and Mary O'Connor, and a brother, Joseph.

## Providence Sister

Marie Ambrose, 92, dies on Nov. 6

Providence Sister Marie Ambrose McKenna died at St. Mary of the Woods on Nov. 6 at the age of 92. The Mass of Christian Burial was celebrated for her on Nov. 9 in the Church of the Immaculate Conception.

The former Elizabeth McKenna was born in Plainfield, Ill. She entered the Congregation of the Sisters of Providence in 1926 and professed her final vows in 1933.

Sister Marie Ambrose taught in Indiana, Illinois, California and Oklahoma schools. In the Archdiocese of Indianapolis, her assignments were in Indianapolis at Ladywood and St. John Academy, and the Novitiate at St. Mary of the Woods.

Sister Marie Ambrose had no immediate survivors.

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† MONTGOMERY, Florence, 82, St. Joan of Arc, Indianapolis, Oct. 31. Sister of Wade Calvert and Myrtle Lambert.

† NELSON, Thelma L., 84, Our Lady of Perpetual Help, New Albany, Nov. 2. Wife of Arthur E.; mother of Robert, Margie L. Smith and Shirley Slattery; sister of Katherine Claggett; grandmother of six; great-grandmother of five.

† NORRIS, Clayton Matthew, 15, St. Michael, Bradford, Oct. 29. Son of Glenda Farris and James Norris; brother of Brittany Farris; grandson of Glen and Dorothy Kruah and Oval and Georgia Farris; great-grandson of Ona Eckart, Charles and Virginia Norris.

† O'DONNELL, Helen Marie, 85, Our Lady of the Greenwood, Greenwood, Oct. 26. Mother of Patricia Lacy; sister of Richard Keenan and Charlotte Thomas; grandmother of two.

† OFEL, Patricia A., 58, St. Anthony, Indianapolis, Nov. 4. Mother of Dennis K.; sister of Janet DeLuca; grandmother of three.

† PAINTER, Opal Claire, 83, St. Lawrence, Indianapolis, Oct. 26. Wife of Eugene; mother of Patricia Jester, Gene E. and Carolyn English; grandmother of 14; great-grandmother of 31.

† REMMETTER, John A., 74, Little Flower, Indianapolis, Nov. 11. Husband of Loretta; father of Karen, Smeltzer, Beatrice Stephens, Madonna Koers, Theresa Howell, Mary Quiet, Thomas J. and Lawrence L.; stepson of Mildred Remmetter; brother of Charlotte Turner; step-brother of William Clark; grandfather of 19.

† RIGHTSELL, Marcella L., 80,

St. Paul the Apostle, Greencastle, Oct. 19. Mother of Mary Margaret Risher; grandmother of three.

† TINGLE, William H., 63, Prince of Peace, Madison, Nov. 2. Husband of Mary Helen; father of Nancy Grant, Rita Veit and Sherry Lulbur; brother of R.C. Tingle, Wilbur Tingle and Doris Wilbur; grandfather of three.

† TROY, Joseph W., "Jay," 72, Holy Name, Beech Grove, Oct. 21. Husband of Ingeborg C.; father of Donald R. Chitwood, Connie Hulsbush, Ted Hulsbush, Tina Hulsbush, Tommie Finley and Shelle Chandler; brother of Mary Pritchard and Patricia Canning; grandfather of nine; great-grandfather of three.

† VOLK, Elmer C., 87, St. Louis, Batesville, Nov. 2. Father of Rosemary Priel, Marcella Paul, Evalena Mohr, Jerry and Shirley Merkel; brother of Raymond, Betty Hull and Roselyn Gutzwiller; grandfather of 14; great-grandfather of 15.

† WILBERDING, Lawrence J., Sr., 83, Holy Spirit, Indianapolis, Nov. 8. Father of Charles B. Lawrence, Jr., James A. and Mary C. Moser; brother of Martha McCarthy; grandfather of 12; great-grandfather of five.

**Franciscan Bro.**  
**Hilary Lang, 79,**  
**dies on Nov. 1**

Franciscan Brother Hilary Lang, 79, formerly of Sacred Heart Parish in Indianapolis, died on Nov. 1 in San Antonio, Texas. Brother Hilary attended school at Sacred Heart before entering the Franciscans of the Sacred Heart Province in St. Louis in 1957.

Brother Hilary professed his vows as a Franciscan Brother in 1959. His first assignment was in Michigan. In 1965, Brother Hilary went to Brazil, South America where he was a missionary for 36 years. In 1981, he returned to the U.S. and was assigned to St. Joseph Priory in San Antonio, Texas.

Brother Hilary is survived by two sisters: Sister of St. Joseph Rose Virginia Lang and Mary O'Connor, and a brother, Joseph.

**Providence Sister**  
**Marie Ambrose,**  
**92, dies on Nov. 6**

Providence Sister Marie Ambrose McKenna died at St. Mary of the Woods on Nov. 6 at the age of 92. The Mass Christian burial was celebrated for her on Nov. 9 in the Church of the Immaculate Conception.

The former Elizabeth McKenna was born in Plainfield, Ill. She entered the Congregation of the Sisters of Providence in 1926 and professed her final vows in 1933.

Sister Marie Ambrose taught in Indiana, Illinois, California and Oklahoma schools. In the Archdiocese of Indianapolis, her assignments were in Indianapolis at Ladywood and St. John Academy; and the Novitiate at St. Mary of the Woods.

Sister Marie Ambrose had no immediate survivors.

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# Pope often feels church is alone in calls for peace

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Pope John Paul II said he often feels the church is alone in calling for peace and in defending the right to life, but he does not feel lonely in his job.

In a wide-ranging interview with the Italian newspaper *La Stampa*, he also talked about the Balkans war and the difficult passage to democracy in Eastern Europe.

Pope John Paul said he knows the powerful of the world do not always judge him well for his defense of the poor and oppressed. And, frequently, they are highly critical of his positions on moral questions, he said in the copyright interview published Nov. 2.

They want the church to relax its prohibitions on abortion, contraception and divorce, he said.

"But the pope cannot do this because his task, entrusted to him by God, is to defend the human person, human dignity and basic human rights, the principal one of which is the right to life," he said.

The pope said he had been deeply influenced by his Polish heritage. "I grew there, so I carry with me its history, culture, experience and language," he said.

But even more, "having lived in a country which has to struggle so hard for its freedom... gives me a deep understanding of the Third World countries" which are struggling to develop and become economically independent, he said.

"I understand their frustration and I have placed myself on the side of the poor, the underprivileged, the oppressed, marginalized and defenseless.

"The powerful of this world don't always view such a poor favorably," he said. "And sometimes they even have a poor opinion of him because of questions touching moral principles."

Recently the countries of Europe have closed in on themselves, he said, and if they are not indifferent to the war in Bosnia-Herzegovina, they have not been effective in putting an end to the suffering there.

"The heartfelt appeals of the pope and the Holy See in favor of peace have become almost like a voice sounding in the desert," he said.

The pope said his call for humanitarian intervention in the former Yugoslavian republics was not a call for a military solution to the fighting there. "What I wanted to say is that in cases of aggression, one must remove the aggressor's ability to do harm. Perhaps it is a subtle difference, but according to the traditional doctrine of the church, only a war of defense is a just war. Every people must have the right to defend itself," the pope said.

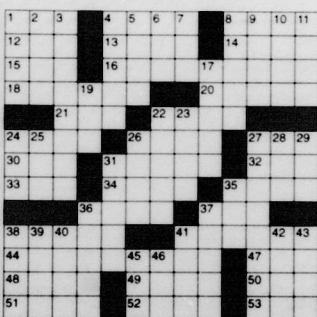
The pope was asked if his position about international intervention in Bosnia marked a change from his critical

remarks about the international community's role in the Persian Gulf War.

The pope said: "At the time of the Gulf War, the problem was a bit different. In my view, in its second phase"—once the Iraqis had been pushed out of Kuwait—"it wasn't so much a war of defense, but a type of punishment."

In addition, he said, the tense atmosphere in the Middle East and the desire by some to characterize the conflict as a religious war made negotiations seem a more prudent way to resolve the problem.

## Catholic Crossword



### ACROSS

- 1 Advent month (Apo)
- 4 Church service
- 6 Book before Romans
- 12 Certain peak
- 13 Word of use for Babylon (Rev 18:19)
- 14 NY stadium
- 15 Saul's uncle (1 Sam 14:50)
- 16 Instruction in doctrine
- 18 Patron saint of Scotland
- 20 Leases
- 21 Roman 22 of above over Bethlehem
- 22 Herod or David
- 23 His son
- 24 Son of Noah
- 26 Retirement account
- 31 God's unmentioned favor
- 32 Eggs
- 33 Actress Dolores
- 34 Anglican nimbis
- 35 Enrally
- 36 Pascever's sneaking object (Ex 12:7)
- 37 Luma

### DOWN

- 38 Mass
- 41 What the crowd did to Stephen (Acts 7)
- 44 Trial period before taking religious vows
- 47 With 49-Across, first couple
- 48 Footless creature
- 49 With 47-Across, first couple
- 50 Spiritual transgression
- 51 Dancer Kelly
- 52 Bible no
- 53 Willy
- 19 Off well device
- 22 Thou - not will
- 23 Mexican food item
- 24 Joke with 25
- 26 Preter cons
- 27 Term used in addressing the Pope
- 28 "Maria"
- 29 Sheep's head
- 31 The Holy
- 35 Paid athlete
- 36 One of the seven deadly sins
- 37 Slacks
- 38 Tangle
- 39 Vatican resident
- 40 Stratford-on-Avon
- 41 Roman
- 42 And deliver us from
- 43 Jesus said Peter would do this three times
- 45 Author Fleming
- 46 Ohio college town

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# Bishops' meeting has its usual heavy agenda

(Continued from page 1)

sustained standing ovation at the end of Archbishop Keeler's remarks. Cardinal Bernardin then thanked the bishops for their support and said, "Remember me in your prayers."

In his opening address, Archbishop Keeler criticized the media's handling of World Youth Day. He said that, while the reporting of the pope in Denver was accurate, the media's assessment of the Catholic Church in general showed what he called "a pre-programmed 'Catholic Story.'" They missed the bigger story of the role religious plays in people's lives, he said.

The archbishop recalled that he was invited on NBC's Today Show to explain the church's positions on abortion, birth control, priestly celibacy and the male priesthood—all in 30 seconds.

The real "American Catholic Story," Archbishop Keeler said, is that parochial schools have waiting lists, that the church grew by a million members, that there has been an increase in the number of candidates for the priesthood beginning theological studies in each of the last three years; that the Catholic press brings a fresh perspective on the news to 25 million subscribers; and that Catholic hospitals and charities serve the sick, hungry, homeless and needy in great numbers.

On Monday evening the whole body of bishops gathered at the National Shrine of the Immaculate Conception for Mass to celebrate the 50th anniversary of Catholic Relief Services.

Three statements came before the bishops at this meeting. The first was a reflection on the role of the United States 10 years after the bishops' pastoral letter on war and peace, "The Challenge of Peace." It says that to work for real peace, the United States needs to avoid the temptation of isolationism and make substantive new commitments to international justice, Third World

development, human rights and nonviolent conflict resolution.

The second was a pastoral message to families designed as a U.S. Catholic contribution to the International Year of the Family declared by the United Nations for 1994. Addressed directly to families, the message presents an ecclesial and spiritual vision of family life, and discusses certain issues arising from the family's basic call to love.

The third was a statement on the parish's social mission that emphasizes that social justice is a ministry for every parish and that the social dimension of faith ought to be reflected in all major aspects of parish life.

The bishops considered four items dealing with the liturgy. The first two concern a new translation of the Sacramentary—the book of prayers used at Mass. A third question concerned approval or disapproval of an inclusive-language version of the Grail Psalter—translations of the Psalms—for liturgical use. The fourth was approval of "Ritual de Esequios Cristianos," a Spanish translation of the Order of Christian Funerals for use in the United States.

The Sacramentary is such a large book, and it has such a central role in Catholic liturgical life, that the bishops agreed to receive proposed revisions in seven segments over the next two years. The segment the bishops considered this week consisted of the opening prayers, alternate opening prayers, prayers over the gifts, and prayers after Communion for the Sundays of Ordinary Time.

The completely revised Sacramentary won't be out in parishes for about three years.

After the bishops considered the first segment of revisions, they were presented and asked to approve a standing procedure for treating all future segments as they come up. The Grail Psalter is a translation of the Psalms sponsored by the Ladies of the Grail, a Catholic organization in England. In 1963 it was the first English version of the Psalms adopted for liturgical use in the United States. This new translation has been revised to reflect inclusive language.

In 1990 the bishops approved a set of general principles and guidelines to evaluating all inclusive-language translations of Scripture texts intended for liturgical use. The Grail Psalter considered by the bishops was the result of three years of consultations to ensure that it met the criteria established. In 1990 the bishops said, "There are two general principles for judging translations for liturgical use: the principle of fidelity to the word of God and the principle of respect for the nature of the liturgical assembly." It noted that "words such as 'men,' 'son,' 'brothers,' 'brethren,' 'forefathers,' 'fraternity' and 'brotherhood,' which were once understood as inclusive

generic terms, today are often understood as referring only to males. . . . Therefore, these terms should not be used when the reference is meant to be generic."

At the same time, the bishops said in 1990, "The question confronts the bishops: With regard to a concern for inclusive language, how do we distinguish a legitimate translation from one that is imprecise?" This is the issue that came before the bishops at this week's meeting concerning the Grail Psalter.

The bishops were also asked to vote on church law changes to help laicize priests convicted of sexually abusing minors. Laicization is the process by which priests are returned to the lay state.

The proposals presented to the bishops are the result of work by a special high-level commission formed earlier this year by Pope John Paul II to help the U.S. bishops deal with problems posed by current limits in church law regarding laicization of clerics for sex crimes.

The key proposals would raise the age of adulthood from 16 to 18 in the canon that now makes it possible to laicize a priest for committing a sex crime "with a minor under the age of 16 years," and would raise the statute of limitations for reporting sex crimes against minors from three years to five years after the victim reaches the age of 18—in other words, to age 23.

On the matter of domestic violence, a new video companion to the bishops' 1992 statement was made public at the meeting. The 1992 statement was called "When I Call for Help: A Pastoral Response to Domestic Violence Against Women." That statement said, "As pastors of the church in the United States, we join bishops in other countries in stating as clearly and strongly as we can that violence against women is never justified. Violence in any form—physical, sexual, psychological or verbal—is sinful, and many times a crime as well." (Jerry Filteau and Patricia Zager of Catholic News Service contributed to this article.)

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